

THE
MYSTERY
OF
WITCH-CRAFT.

Discouering,
The Truth, Nature, Occasions,
Growth and Power therof.

TOGETHER
With the Detection and Punish-
ment of the same.

As Also,
The severall Stratagems of Sathan,
ensnaring the poore Soule by this de-
spereate practize of annoying the bodie:
with the severall Uses thereof to the
Church of Christ.

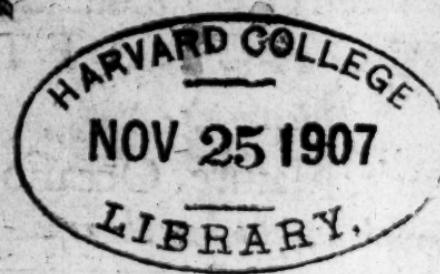
Very necessary for the redeeming of these
Atheisticall and secure times.

Mervington

By THOMAS COOPER.

LONDON, *Mervington*
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CHAVRAN
TITLE
YHARCOL



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To the right worship-
full, the Maior and
Corporation of the Ancient

*Citie of CHESTER; the
worthy Justices of Peace,
of that Countie
Palatine;*

*Grace and Peace
From GOD the FATHER
through our LORD IE-
SUS CHRIST be
multiplied.*

Diuers, and verie
weighty haue been
the motiues (right
Worshipfull) to
induce mee to the
Dedication of these my Labors
in this kinde vnto your Wor-
ships.

THE EPISTLE

The first is, because my first calling from the Vniuersitie, to employ my Ministerie for the edification of the Saints, was by the Gouernors of your famous Citie, to succeed that painefull and profitable Teacher Maister *Harrison*, who was thence called by the Kings most Excellent Maiestie, to be one of the sixe Teachers to those barren and needefull places of the Country of *Lancashire*. And therefore, hauing both kind intertainment among you; and by some of you beeing furthered to a more settled Pastorall Charge in that Countie, I could not but leaue some memoriall of my thankefulnessse vnto you herein.

Secondly, my free admission to that Pastorall Charge, together with the singular prouidence of God, in directing my

Mini-

DEDICATORIE.

Ministerie for the informing and reforming of that ignorant People, who neuer before enjoyed any constant Ministerie, as also his admirable protection and deliuerance of me from unreasonable men, that vsed all their force and cunning to hinder the proceedings of the Gospel of Christ.

As these are specially, which I can neuer sufficiently rememb're and gloriſe Almighty God for, ſo haue I thought it good to leaue this Testimonie vnto you of my thankefull remembrance hereof; who were, many of you, acquainted with the good hand of my God vpon me in this behalfe; especially ſeeing by an especiall occasion at the North-wich, by a child affliſted by the power of Sathan, and (as it was conceiued) through the

THE EPISTLE

confederacie of some Witches thereabout. It pleased the Lord to minister some experience vnto mee, both of Sathanes methods and stratagems in deceiuing vnstable soules, and also of the power of God confounding the wisedome of the world, and taking them in their owne crafainesse, did I not then vow to communicate my Experience for the good of the Church? and hath not the Lord giuen this gracious occasion thereunto?

And shall not this mercie of my God bee had in euerlasting remembrance, That whereas I come from the Vniuersitie, although furnished happily with some outward helpes, and not without some true desire of saving soules. It pleased God to turne the oppositions of Satan, and

& contradictions of men to the bettering of my knowledge, and quickening of my zeale for the commongood, though in great weakness and corruption: shal not this be a perpetuall memoriall of my thankfulnes to those worthie Magistrates, M. *Warbar-ton* of Arly, M. *Marbarie* of the Meare, & others of that parish, to quicken and incourage them in their zeale and loue vnto the Gospel?

And seeing it pleased God lately to call mee againe into those parts, & to employ me by means of some other Worthies in that shire in this speciall argument of the *discovery of this Mysterie of Witch-craft*; could I doe lesse then satisfie their iust desires heerein? and are not they fittest to haue some of the fruite (whatsoeuer it is) of my Labors

THE EPISTLE

and obseruations heerein, who
were speciall occasions and fur-
therers thereof.

These are some of the mo-
tives (Right worshipfull) which
haue preuailed with mee at this
time, hauring now leasure and
opportunitie (by Gods mercie)
to publish my poore endeuours
in this kinde, and so to dedicate
the same vnto your Worships.
For other speciall reasons in-
dearing me hereunto, I referre
your Worshippes vnto the first
chapter of the Treatise ensuing.

Beseeching you not to stay in
the Porch and Entrance, but to
take the pains to view the whole
inward buildings, and furniture
of the house. And if you finde
any thing therein to informe
your consciences in the truth of
this Doctrine. Let it be a pre-
seruative against the secret A-
theisme

DEDICATORIE.

theisme that fretteth like a Gan-
grene, and threatneth to eate
out the life and power of Reli-
gion, and to direct your iudge-
ments in the sifting and punish-
ment of this mischiefe.

If you finde the subtilties of
Sathan any whit herein discou-
red, who in the afflictions of the
bodie hunts after the destru~~cti~~^{on} of the soule, and by this tam-
pering with Witches, to afflict
the outward man. seekes to en-
throne himselfe in the heart and
conscience aboue all that is cal-
led God: let this also be a means
for the better securitie of your
Soules, in the discouerie of the
good Witches, and renouncing
their dangerous helpes: Let it
prouoke you in generall, as you
are taught heereafter to labour
by all meanes the planting and
the countenancing of a settled
and

2. Booke.

THE EPISTLE.

and powerful Ministry among you, that thereby Satan may fall like Lightning, his power and policies may be discouered and confounded. For the effecting whereof as my heartie Prayers vnto the Almighty shalbe dailly made manifest at the Throne of Grace for you and yours: so I doe most heartily commend you all vnto his gracious protection in his sonne Christ Iesu. In whom I rest

*Yours worships ever
bounden,*

Tho. COOPER.

THE
Particular Contents.

This Treatise is digested into
three Bookes.

In the Former whereof is
contained.

First, the Occasion and scope of this
Discourse. in Sect. I. pag. I.

And therein prooued that this Doctrine
of Witch-craft is necessarie to be pro-
cuted and obserued in these dayes. Sect.
2. pag. 16. Chap. 1.

Secondly, it is proued that there have
beene, are, and shall be Witches to the
worlds end: both by sound Testimonie,
1. from the Word, p. 23. 2. from An-
tiquitie, p. 26. 3. from pregnant rea-
sons, p. 27. and so such Obiections an-
swered, as seeme to contradict this Truth,
page 35. Chap. 2.

Thridly it is declared; what Witch-
craft properly is: where both the Na-
ture, Causes, and Effectes are briefly
opened

The Contents.

opened and applied, page 47.

Wherein is set downe, both that Satan

1. Can worke wonders, p. 52. as also

2. The difference betweene true Miracles, and Satans wonderfull workes, p. 54.

3. And so the divers kinds of these wonders are discoursed, page 55.

4. Together with the intent, how farre, and in what Cases, Satan can effect them, page 55, 56.

Chap. 3.

Fourthly, is layde open the policie of Satan, in drawing and uniting ignorant and unstable soules to this Art.

Where first; the Occasions are discouered, page 57.

2. Hereupon the manner of Satans working and enueigling to this Trade, page 58.

3. And of his severall Impostures, and treacheries therein, against the poore soule. p. 61.

4. And so of the entring his Notices into this Schoole: With the Use thereof, page 62.

5. It is further manifested by what meanes Satan now confirmeth, and detaineth his Proselites in this mystery: where

First,

The Contents.

1. Of the Couenant, which passeth betwene the Witch and Satan to this end: And here first prooued that there is such a couenant, p. 65.

2. Of the nature and bruticall bond of the couenant is set downe.

3. The diuers kindes of the Couenants are discryed, and so the policie of Satan therein further opened, p. 68.

4. The ground of the Couenant is searched, and therein Sathan's policie also detected, p. 69. & 70.

With the Vses thereof, p. 72.

5. The Partes of this couenant distinguished.

1. What Satan bindes himselfe to doe for the Witch, p. 78.

2. Wherein the Witch is bound to the Diuell, p. 86.

And the severall sleights of Satan, in each conjectured. p. 87. Chap. 5.

Sixtly, is declared what Ceremonies Sathan doth accompanie this Couenant withall: the better to detaine and hold his vassals to the performance thereof:

Whereof the secret Marke of the Witch, p. 88.

2. Of

The Contents.

2. Of conuenting them into the Church
page 90. and there: First.

To renounce their Baptisme, p. 91.

2. To offer vp their blood in sacrifice
to the DimeLL.

3. Of kissing Satans backe parts.

4. Of carnall societie by Satan, with
Witches, Together with the speciaLL
sleights of Satan therein, p. 92. and the
Vſe thereof, page 94. Chap.6.

Seuently, diuers other meanes are
layd downe, whereby Satan confirmes his
Proselites, as Cap. 7. page 124.

Diuers kinds of Witch-craft are o-
pened, both

1. That which consists in Divinati-
on; wherein first is shewed, p. 128.

That Satan can foretell in some mea-
sure things to come. p. 129.

2. How farre he may proceed there-
in, page 131.

Wherrin is layd downe the difference
betweene Divine and Satanicall predicti-
ons, page 132.

3. The diuers meanes are discouered,
whereby Satan foretells things to come;
as, by true Creatures.

As

The Contents.

As 1. Flight of Birds. page 136.
2. The Intrals of Beasts, ibid.
3. The Observnation of the Starres,
and heauenly bodies condemned, p. 137.
with answere to Obiections to Astrologie,
page 138.

4. Dreames.

5. Lots.

Wherein is set downe the right use of
these things, Namely

How the Doctrine of the Starres is to
be used.

What Dreames are to bee heeded,
page 144. and so the difference between
divine, and other dreames manifested,
p. 135. as also

How Lots are to be used: and heerein
the peruerse abuse of these things discou-
red, and rejected, p. 149.

Secondly, it is declared how Satan de-
ceives, and foretels things to come by for-
ged meanes: as, answering in the shape
of a Dead body, p. 151. 2. Where it is
prooued particularly: That the Resem-
blance appearing to Saul was not true
Samuel but Satan in his likenes. p. 152.

Thirdly, it is propounded that Satan also
vseith

The Contents.

vseth to foretell things to come without
meanes, and that either by Reall posse-
sing of the soules & bodyes of men, p. 155.

Or else by Obsession, and inspiring
them with his euill counsels.

Where particularly is declared the
differences betwenee Satanicall Reue-
lations, Exthusiasmes, And

Those true and Heauenly Reuelations
wherewith the true Prophets of God were
furnished: to declare the will of the Lord
in extraordinarie times and occasions:
page 156.

And so the vse thereof commended to
the church of Christ Iesus. cha. 8.

It yeeldeth further to declare another
kinde of Witch-craft, which consists in
operation, p. 157.

And beere first of working Wonders
by Charmes, that it is unlawfull.

Where are answered diuers Obiecti-
ons seeming to iustifie them, and so all
sortes of Charmes condemned, page
158. &c.

Either by Words sacred or profane,
page, 160.

Or by making of Characters, p. 167.
Images.

The Contents.

Images.

Circles.

Using of Amulets.

Scratching of the Witch.

Exorcisms.

Pictures of Waxe, &c.

Together with the use thereof to the
Church of God, page 169.

Secondly, it is declared; that strange
things are done by Iugling, and deceiv-
ing of the senses, page 171.

Wherein first, the Manner thereof is
set downe, page 172.

2. Reasons answered for the Law-
fulness thereof, page 173.

3. It is prooued that this is plaine
Sorcerie; and that the Sorcerers of E-
gypt were but plaine Iuglers, page 174.

And so 1 Application hereof made
to the Church of Christ.

Chap. 8.

109. Out of these Groundes thus
soundly layd, It is further considered:
Who is the Practiser of this Art.

Namely the Witch.

Where first, a Witch is discribed and
liuely painted out unto us, in her sene-
rall

The Contents.

all Lineaments and true Proportion :
page 117.

Secondly, It is prooued, that men as
well as women, are Practitioners therein.
page 180.

Thirdly, And the Policie of Sathan
discovered in bayting these diuers Sects,
with fit meanes to ensnare them with this
dangerous booke, page 181

According, both to the diuersite of
Times, and Estates of the Church :
page 183.

And also,
Suitable to the severall Conditions and
qualities of Nature, p. 184.

And so it is further manifested, that
Antichrist hath especially entayned
and aduaunced this Diuellish Art, as
an especiall meanes to attaine and main-
taine his visible Monarchie : page 193
194, &c.

And here is also resolued, what espe-
ciall Places Witches doe most basyn
together.

With the Use thereof, page 199.
& 200.

Chap:9.

I,

The Contents.

It being apparent what a Witch is,
It is now further discouered, how many
kindes of Witches there are, p. 203.

And heere first of the Bad Witch:
page 206.

2. Of the meanes whereby shee ex-
ecutes her mischiefe, namely Cursing: and
so, 3. Satans policies herein: page 208.

209.

Secondly, Of the Good Witch:
First, Of her Nature and Condition,
p. 211.

2 That her skill in helping is no spe-
ciall gift of God: but attained by the as-
sistance of the Devil. p. 213.

3 Of the meanes whereby shee binds
to be helpfull. Namely, the belief of men,
and here, page 218.

Whether they can helpe any that
doth not beleeme: page 219. 220.

Whether the Good Witch can hurt:
and the hurting Witch can help? Where
the admirable Wisedome and Justice of
God is declared, page 224.

And so it is approued that the good
Witch is farre more daungerous then
the bad: p. 232.

The Conteats.

And thereupon aduice giuen for her auoydance and apprehension especially, and this in the 10. Chap.

And thus endeth the first Book, containing the Truth, Nature, and Kinds of Witch-craft; together with the proper subiect of this Art : and so of her Entrance, Confirmation, and Practise therein, as also the severall kinds and dangers of them.

The second Booke, proceedeth to their Detection, and Conuiction : and to this ende.

First, setteth downe the Power and Efficacie of Witch-craft.

Whereby they execute their feates, and severall mischifes, and so drawe themselves, yet more palpably within the compasse of authoritie.

And heere first it is shewed where-

in

The Contents.

in the power of Witches is restrayned,
page 230.

And here it is enquired,

Whether the Witch have power to afflict the childe of God, and how farre with the uses thereof? page 248.

How in these kindes of afflictions the Elect differ from the wicked, page 253.

Secondly, is declared, wherein the Witches power is apparant:

And heere.

First, of the Actions concerning their owne persons, p. 257.

Secondly, of their actions towards others, p. 258.

And so the Policie of Satan is discouered, in executing and conuayng of this power.

1 By naturall Medccines, page 262

2 By Prayers, and good Counells; page 263.

3 By shrowding it under naturall diseases, and mixing it therewith. 4 And of his notable sleights, and daungerous snares therein; page 265.

And all this Chap 1.

Secondly is discoursed that Witches

The Contents.

ought to be detected.

And to this end.

First, The admirable Wisedome and Justice of God is discouered, in making them instruments of their owne confusion page 270.

Secondly, Two principall meanes are layde downe for their Discouerie:

Namely, Examination;

And Conviction.

And heere,

First, are commended divers waigthy presumptions, tending probably to detect the Witch. p. 274.

2, Divers manifest Proothes are added, tending to the conuiction of the same, page 277.

And so false meanes of Detection being rejected, and some doubts answered concerning the same: use is made there-of to the Church of God. and this is in the second Chap.

Thirdly are discouered the remedies against Witch-craft.

Whereof the principall is, the Execution of Authoritie, in cutting off the Offenders, Both for the practizing of their mis-

The Contents

mischiefes: and also: For Release from the same, p. 280.

And here first is prooued, That These mischieves may bee preuented: page 282.

2. The meanes of preuention are layd downe.

And these first Preseruatiue, both, First, such as concerne the persons of men, page 284. And

2. Such as concerne their Habitati-
ons, page 289.

Secondly, to these are added, Re-
storatiue Remedies:

And these:

Either Generall, to dissolve the works of Satan, p. 293.

Or else:

Speciall Respecting Private Persons, page 295. And this is in Cha. 3.

The True Remedies beeing thus discoursed: Examination is further made of such counterfaire and unlawfull meanes, as are vised to the Discouerie of Witches.

And here first of

The Gift of Miracles which is
B 4 procued,

The Contents.

propounded, now to bee ceased, and needlesse
beereto, and therefore falsly arrogated,
and wickedly forged to the same: where
Obiections are answered; and the truth
cleared, that these are but lying won-
ders accomplished by the power of Satan,
page. 297.

As appeareth by the means whereby
they are wrought: Namely;

First, the Name of Iesus, which is
not effectuall by Divine power to any such
ends, p. 302.

Secondly, The Reliques of Saintes,
page 304.

Thirdly, The Signe of the Crosse:
page 305.

Fourthly, Vse of Holy Water, Salt,
Images, Agnus Dei, Graines, &c. p. 306

5. Exorcismes, and here it is resolved
whether it be lawfull to relieuue a Witch,
and how farre it may be done. p. 307.

and this in the 4. Cap.

Fiftly is proposed and prosecuted a prin-
cipall Remedy against Witch-craft:
Namely, Execution of Iustice: and
beere likewise, First is propounded the
iust Punishment belonging to this Sinne:
that

The Contents.

that Witches by the Lawe of God are to die the death, where both objections are answered. page 313.

And the equitie of Gods Lawe cleared and maintained. Chap. 5.

Lastly, by way of conclusion, are layd open the severall Vses of this Doctrine of Witch-craft for the further edification of the Church of God.

Heere beginneth the third

Booke.

THese are, first of Reprofe, and that
1 of the Atheisme of these Times,
sect. 1. page 320.

2 For contempt of the Word. page
322. sect. 2.

3 The Idolatric and false worship of
this present age is instly taxed and con-
uinced. page 324. sect. 3.

4 As also the grosse profanenesse and
generall rebellions of the present Genera-
tion. page 325. sect. 4.

5 Lastly, it is a manifest conviction
of that damnable hypocrisy, and accur-

sed

The Contents.

sed dissimulation that raignes in this present age. sect. 5. Chap. 1. page 327.

A second generall use is for Instruction: and that, First,

Teaching how to auoyde and remedie the causes of Witch-craft.

which are, First, That grosse and wilfull Ignorance that swarmes in the Land, Where is prooned, first, That this is a maine cause of Witch-craft. page 329.

2 How this is to be remedied. page 330. chap. 2.

A second cause of Witch-craft, is Infidelitie.

1 This is prooned by many Circumstances. page 331.

2 The meanes laid downe how to remedie this evill. page 332 chap. 3.

A third cause of Witch-craft, is Malice, declared by many pregnant Reasons. page 334.

2 And the particular meanes layd downe to preuent and remedie this mischiefe. page 335. chap. 4.

A fourth cause of Witch-craft is Coue-

The Contents.

Couerousnesse, as appeareth :

1 By many lively Evidences. p. 337
And so we are directed how to remedy
this great sinne. page 338.

A fift cause of Witch-craft, is Cu-
riositie, heere,

1 The Reasons hereof are discouered.
page 339.

2 And the way declared how to meet
with this sinne. page 341. chap. 6.
The sixt and principall cause of this
iudgement of Witch-craft is Pride.

As appeareth,

1 By diuise pregnant Evidences
beereof. page 342 : and so,

2 We are informed how to encounter
this mischiefe. p. 344. ch. 7.

A second generall Instruction is to
teach vs heerby the truthe of our naturall
condition, that we are the very slaves of
Sathan, and vessels of wrath. page 346
chap. 8.

A third generall Instruction heere
is, to teach vs how wee may be freed
from this naturall bondage, what is the
principall meanes heerunto. page 347.
chap. 9.

The Contents.

A fifth generall Instruction, is to teach us a conscientable and sincere use of all other meanes of our saluation, as of Prayer, Sacraments, and both concerning Preachers and People. page 351. chap. 11.

A sixth generall Instruction, is to provoke us to sinceritie and power of Religion in all our wayes. page 352. chap. 12. page 352.

A seventh generall Instruction, is to informe us in the sleights and cunning of Sathan, that so we may not be ignorant of his dangerous snares. chap. 13. page 353.

Eightly, heere is matter of Instruction, both for the particular triall of our owne estates page 354.

As also for the discerning of the true Church of God militant heere on earth. chap. 14. page 357.

Ninthly, wee are heere instructed, Both how to behaue our selues in generall under the Crosse, especially how to carrie our selues in this affliction of Witchcraft. chap. 15. page 356.

As also how to prevent such snares as are

The Contents.

are in this Practise of Witch-craft, most
cunningly layd to intangle and drawe vs
to the taking and entertainment thereof.
page 357. chap. 16.

A third generall Use, is for consolati-
on, and that many wayes:

And that generally,

1 To comfort the Church of God, in
regard of the grieuous judgement of witch
craft. 360. chap. 17.

2 To comfort in particular such as
are afflicted with this Judgement. page
361. chap. 18.

The conclusion of the whole.

Errata.

Pa. 25 .l.17. for bad	good
26.li.2. for preached	practise
27.lin.17. for burt	helpe
37.li.6. for Witches	workes
37.lin.8. for imitate	initiate
69.lin.4. for promise	procure
200.l.26. for match	marke
125.li.13. miscbiese	misfressē
164.li.21. sometimes	societies.
160.li.18. for serue	some
292.li.18. for runne	a Rule
302.li.8. Primitives	Prime Times
339.li.13. deliuered	diverted
341.lin.14. for with	within.
344.lin. 27. for end	euilla.



THE MYSTERIE OF WITCH-
craft discouered.

THE FIRST Booke.

CHAP. I.

Of the Occasions and Scope of this
Treatise; wherein is especially proued
that this doctrine of Witch-craft is
very necessary to bee handled and pro-
secuted in these daies.

DIVERSE haue bee[n]
the motiues and occa-
sions which haue lead
mee to treatise of this
Subject at this time.

C Some

Some more Generall, concerning
the diseases of the Time.

Others Speciall, concerning my
Selfe.

Generall
reasons
mouing to
this Tre-
atise.

The Generall are: Because the wise
and glorious God by his speciall
prouidence in these daies, requireth
an especiall account of our Faith in
this Truth: And that in these re-
spects.

First, That we should in thanke-
fulness, acknowledge his great power
and mercy, That hath so honoured
and iustified the Reuelation of the
glorious Gospell of his Sonne Iesuſ, by
which this *Mysterie of Satan* which
in former ages hath beene either
smothered, or peruerted, to the fur-
ther erecting and maintaining of
the Kingdome of darkness; is now
gratiouſly and cleerely, not onely
discouered, but further also reformed
to the true vſe thereof, and so wee
rightly enformed how to deale
therein: And so by the power of
God, the *Magistrate* enabled to take
ſuch course therein, as may best
ſerue

serue to the demolishing of the Kingdome of Anti-christ.

Secondly, seeing the Power of the Gospell is thus able to discouer and confound the kingdom of Satan, may not this *condemne our unprofitable receiving thereof*, who still maske it in our sinnes, and will not come out of them, whereas the very deuils giue testimony thereunto? If they *believe and tremble*, if they cannot endure the glorious light of the Gospell, if they forsake their holds, and confound their Prosclytes, being forced to discouer them by the power of the Word, and so to be the executioners of Gods righteous judgements against them; Shall not this bee *our condemnation, that though light bee come into the world, yet still wee loue the darkenesse more then the light?* wee lesse obey the Gospell then the deuils do; wee *Angeli* in name, are lesse affected then these infernall spirits; wee spurne against Authoritie, when these are controwled by it; wee continue in our sinnes, when these are cut off by

Iam. 2.

Act. 19. 3.

Ioh. 3. 9.

Angli quasi
Angeli.

the Magistrate; wee iustifie sinne, when these discouer and vnfold it?

Ioth. 7.9.

Surely seeing God is glorifyed in confessing of our sinnes, shall not the devils rise vp in iudgement against vs? may not they teach vs to yeeld more obedience to the Gospell? And seeing, for our *disobedience to the Truth*, it hath pleased the Lord to give vs vp in his iustice to strong delusions; either, to rest in the forme of religion denying the power thereof, or else, to runne backe to *Ægypt againe*: euен to loath this heauenly Manna, and so to doate vpon the fitches and onions, yea the garbidge and very deepenesse of *Antichrist*, exalting him aboue all that is called God, In seeking for helpe unto *Blessers*, and good *Witches*, as wee call them, who being commonly ignorant, prophane, and superstitious, proue verie dangerous instruments for the restoring, and encrease of the kingdome of *Antichrist*. As both colouring their Diabolicall practise vnder pretence of *holy prayers* and *naturall meanes*, and thereby

2.Theff. 2.
II.

Delusions
of the
time.

thereby aduancing that lip-labour and formall denotion, the very life of Popery. As also by their pretence of great charitie in relieuing so many infirmities, iustifying that false Fire of Popish Loue, and fained Miracles: But especially muzzeling the people in ignorance by their example and corrupt practise, and seducing them from the light of the Gospell, and such holy meanes as therein are offered for their relief, to most *indirect* and *desperate remedies*, as to enthrall their loules to hell for cuer, that the poore carkase may haue present ease: As requiring *trust* and *confidence* to bee reposed in them, and so excluding vtterly from Christ, and so from saluation! Seeing (I say) these Blessers are highly esteemed of in these daies, as being dangerous Factoris for Anti-christs kingdome: Ought not euery True Member of Christ to see this plague, to give warning of it, that so their bloud may not bee required at his hands? And hath the glorious Lord beene with-

Note.
Miracles.

out witnesses in these daies to discouer the practises of Anti-christ, his creepings in againe, and that by these meanes of Sorceries and enchantments?

Surely, the Name of his Maiestie bee blessed for euer, that hath raised vp euен a cloud of Witnesses in these declining daies; as to contest against Anti-christ, and his hellish Monarchie, so withall to discrie his deepenesse in these his devillish instruments, and therefore especially to detect and confound the same.

Consider, I pray you, with mee the wisedome of our God, and let vs magnifie his Name together.

Hath hee not ordained the *Magistrate* and the *Minister* for the seasonable overthrow of Anti-christs kingdome?

And hath hee not very meruailously disposed in these times, that as Anti-christ hath renued his hopes by these and other desperate engines of his spirituall warfare, so he hath
beene

beene confronted by Gods powerfull
Ordinances?

As the *Magistrate*, not onely in
making *seuere Lawes* against the en-
crease of his kingdome, but further
also by his *happie Pen*, cutting down
his usurped Authoritie to the very
roote; and further also discouering
and confounding this *Mysterie* of
witch-craft, as being a maine propre
and hope for the vpholding and
continuance thereof.

Magi-
strates,
R. Jacobus.

In Demo-
nologia.

And concerning the *Ministers* of
the *Gospell*, haue not these in their
Places, as they haue the more in ge-
nerall beene zealous against Anti-
christ kingdome, as they haue
more discerned the *Mysterie* and
Marke of the *Beast*, so they haue
beene more quick-sighted to dis-
cerne him in this *Policie* of *Witch-
craft*, and so haue more earnestly
laboured against the same? And
shall I hold my peace in this day
of good-tydings? Shall I not also
bring my fagot to the burning of
these *Witches*, and so to further the

Ministers.

Mr. Perkins
Gifford,
North-
brooke.

destroying of the kingdome of Anti-christ.

Hath not the Lord enabled mee to discouer the practise of Anti-christ in that *hellish Plot of the Gunpowder-treason*? Hath hee not preserued mee gratiouly from many such diuelish *Practises of these Anti-christian Instruments*, not onely in keeping mee from seeking for their helpe, when my children were suspected to bee afflicted by them, that so my soule might bee endangered thereby: But especially in preseruing mee from many cursed snares which by these mischievous instruments haue beene priuily laid for me, to the endangering of my life, and hinderance of the Gospell?

Surely were there no generall reasons to induce mee heereunto, yet *mine owne priuate respect*, might well heerein prouoke mee to erect some such like *Altar* in memoriall of Gods mercies towards mee; and to enable and aduise my brethren to keep themselues from Witch-craft.

Must

Must I not confess, to the glory
of my God, that as *Yonger Studies*
are subiect to *Pride* and *Curiositie*, so
Curiositie, through *Pride*, not con-
tenting it selfe with *Common know-
ledge*, is prouoked hereby to taste
of the *forbidden fruit*, euen to due
into secrets belonging onely vnto
God, to foreknow things to come,
and so to gaine some high and di-
uine esteeme in declaring of them?

And doth not *Art* giue some co-
lour and shew heerevnto? as yeel-
ding out of generall precedences of
the coniunctions and motions of
heauenly Bodies, soone probable
coniectures concerning the motion
& successe of these inferiour things?
And doth not Satan most cunningly
and dangerously shroud himselfe
vnder this *Art*? as *concluding particu-
lar certainties* out of generall proba-
bilities, and coniectures, which the
curious Student coueting after, as
being ashamed to stagger in his
skill; while he cannot therefore finde
this in his *Art*, is therefore the ra-
ther

Note.

ther baited by Satan to seeke this skill from him, who will not now faile to tender his helpe for the satisfying of proud curiositie, and that by such meanes as are not likely to bee refused.

For whereas flesh and bloud would bee afraid to encounter Satan *in his owne likenesse* at the first, vnlesse it were further deluded and hardned in the Trade; therefore behold the dangerous cunning of Satan to entice these nouices to his lure, and that by the appearance of contrarie semblance.

To this end he appeares first transformed into an *Angell of Light*, pretending his willing subiection to certaine *idle and worthlesse Characters and Names of God*, whereby he deceiues his nouices two waies.

First, in making them beleue that this *Art is approued of God*, in that it goes vnder his name.

2 That it is also performed by the power of God, as whose name is the ground of the charmes, and therefore

fore shall haue good successe.

3 And that not onely in the *thing attempted*, but also to the *party attempting the same*, as hauing speciall fauor with God, hauing the Lord (as it were) at his becke, being made of Gods secret counsell, being as God, knowing things to come.

For the further confirmation of this delusion, behold in this point another *pollicie of Satan*; that whereas man, through pride, desires Soueraignety & Dominion, therfore now (in the second Place) Satan offers himselfe vnto this Nouice, as a *Slave and Vassale*, seeming to be commanded by him, whom he now labours to enthrall for euer, And therein notably gulling the ambitious spirit with this conceited Emperie: What canst thou desire more then to preuaile with God, then to leade hell captiue in this triumphant manner, then by these meanes to preuaile with men?

Thus are *Yong Schollers* puffed vp with knowledge, and the Pride of knowledge exalts them aboue that which

which is meete, that so their fall may be more fearefull and irrecouerable.

2 And was not my *Yonger Studies* subiect to this temptation?

Surely blessed bee God in Iesus Christ that hath lent mee life to acknowledge his mercie in this behalfe!

Was there not a time when I admired some in the *Vniuersitie* famozed in that skill?

Did not the Lord so dispose of mee, that my *Chamber-fellow* was exceedingly bewitched with these faire shewes, and hauing gotten diuers bookes to that end, was earnest in the pursuit of that glorie which might redound thereby?

Did not wee communicate our Studies together? was not this skill proposed and canuased in common? And did not the Lord so arme his vnworthy seruant, that not onely the snare was gratioufly espied; but, by the great mercie of my God, the Lord vsed mee as a meanes to diuert my *Chamber-fellow* from these dangerous

dangerous Studies? And shall not this mercie of our God bee had in euerlasting remembrance?

Surely the *mercies of God are euer-lasting, worthie to bee sought out of all that feare him: How are they renued every morning, so great is his faithfulness?*

Lam.3.23.

For did not my God exercise mee vsually with continual buffettings of Satan, that so I might be better enabled to discouer his sleights to others? Witnesse my *durnall Records to this end*, which if God continue life and health, may serue the common Good.

55

Hath not the Lord since, wherefoeuer it hath pleased him to pitch my Tent, evuen there to follow mee with this *Tentation, to bee assaulted with this pestilent-brood, and Devilish Generation?* Hath not hee vsed mee as an instrument, though most vn-worthy, to comfort others according to the comforts that haue abounded vnto mee? Hath not my gracious God wonderfully deliuered

In Cheshire and Couentry.

red mee from their cursed Traines, and made mee able in some poore measure to declare his great mercies to the generations to come?

And haue I not often *Vowed* to glorifie God in this behalfe? Haue not my meditations and experience beene faithfully stored vp to this end? Was I not purposed vpon a *speciall occasion of the death of the Ladie HALE* s procured by Witchcraft, to commend such obseruations to Posteritie, but that the *good knight* her husband, for reuiuing and continuing of his grieve by that memoriall ouer-ruled that opportunity: But is not the Lord mercifull to offer another seasonable and worthie occasion to *Pay my Vowes*?

Surely, the Lord bee blessed that awakens this secure age daily by renewed tokens of his power and displeasure: And seeing wee will not obey his Word, but reiect the power of it, vouchsafeth yet to Preach vnto vs by his wonderfull workes.

And seeing ordinary iudgements
will

will not awaken vs; euēn from the belly of Hell hee cries vnto vs, and sends forth his euill Angels to vexe and torment vs. Blessed bee his Name that giues vs warning of the great and spirituall plague vpon our soules, by these torments vpon our bodies: That lets vs see the plague of grosse and palpable darkenesse threatened against vs by these common and fearefull delusions of the Prince of darkenesse.

Doth not euery Assise almost throughout the Land, resound of the arraignement and conuiction of notorious Witches; either where grosse ignorance and Popery most aboundeth, or where the truthe of God is with-held, and prophaned, by vnrigheteousnesse and hypocrisie?

Can wee forget the late Assise at *Lancaster*, where no leſſe then fifteen were endited, and twelve condemned of that horrible crime, a Countrie abounding on that part thereof, with grosse ignorance and Popery?

Hath

Hath not *Couentre* beene vsually haunted by these hellish Sorcerers, where it was confessed by one of them, that no lesse then three-score were of that confedracie? And is not this a place famous for the pride and glorie of the *Holy Mountaine*?

And was I not there enioyned by a necessitie to the discouerie of this Brood?

These are the occasions of this ensuing Treatise, this is the scope and end thereof.

And is it not then a word in due season for our present edification?

Surely seeing the *Word* and the *Sword* do verie gratiouly sort together, the one to authorize and confirme the other : Seeing now the *sword of the Magistrate* is seasonably brandished against these offenders: is not the *Word encouraged to justifie* that Authoritie, which vsually is too fearefull and charitable in rooting out such euils?

Ought not the *Word to encourage* the *Sword to this glorious worke of detecting*

detecting and confounding the kingdome of darknesse, which especially preuailes by these deuillish charmes.

And that not onely in the *Ignorant multitude*, and wilfully seduced *Papist*; But euен in the *Carnall Protestant*, and *Grosse Hypocrite*, though they haue receiued the knowledge of the Truth; For do wee not generally detaine the truth of God in vnrigheteousnesse, making a shew of Religion and yet denying the power thereof; making our *belly our God*, and the *wedge of Gold our hope*, turning the graces of God vnto wantonnesse, and so giuing vp our members as weapons to the seruice of sin; do thereby plainly discouer whose seruants wee are, euен the bondslaues of Satan who ruleth in the children of disobedience? And doth not the Lord very wonderfully discouer our shiffts, and confound our painted shewes, euен by these euill Angels which hee sends amongst vs?

Doth not our *Atheisme* on the
D one

Scot.

one side, convince our heartlesse and deceitfull worship, while wee *Plead for Satan*, and maintaine his Kingdome concluding his preuailings to bee but *Counterfai-
tings*; his *Contracts with Witches* to bee but *Delusions*, ascribing his power in afflicting, to *Naturall Di-
seases*.

And yet doth not the Lord on the other side *reiect our confidence* that so our owne tongues and waies may fall vpon vs?

For doe wee yet *feare those Witches*, whom wee conclude to bee harmelesse, hurting rather by our infidelitie, then any power of satan, or in themselues?

Do wee not *close* with them desperately, *releasynge* them with our Almes, and so binding them by our charitie, and euen *Tyng them by the Teeth*, that they may not hurt vs?

Nay, though wee make profession to seeke to **G O D** alone in our troubles; yet when it comes to

to the Pinch, doe wee not runne vnto the Denill? Hath not the Bleffer, more Proselytes and Patients then the Physition; yea then the con-
scionable Preacher?

The Lord giue vs vnderstanding in these things. Where is our *Faith in God*? Is there not a *God in Israel* that *wee must runne to Beelzebub* the Prince of darke-
nesse for helpe?

Nay where are our *Wits and common sence*? do wee say that *Witches haue no power to hurt by Satan*; And yet doe wee runne to those for helpe? Which seeing they haue *no calling from God*, nor vse any such meanes as are *Warrantable by the Word*, it must needs follow that they proceed from the *Father of Lies*; who then hurts most dangerously when hee pretends to helpe: And must needes hurt desperately when hee is exalted and adored aboue all that is called *God*, requiring that homage which is *onely due vnto God*.

Thus, though light bee come into the world, though it bee entertained for a season, yet men loue darknesse more then the light, because their workes are euill; and so are iustly giuen vp for their disobedience to this *Strong Delusion*, euen to *worship Satan*; and so to become two-fold more the children of hell then they were before.

And doth not their example *harden the Papist in their Idolatry*? And yet surely the *Justice of God* doth still glorioufly appeare in these *Children of wilfull ignorance* that still stoppe their eaires against the voyce of the charmer, charme hee never so wile. That seeing they will not bee converted by that *milde voyce from Heauen*, they may bee confounded by this *fearefull voyce from hell*: That they may now discerne their true estate to bee no better then the *Devils slaves*, led captive by him at his will, by these *Good and Bad Witches*: these hurters and helpers.

As Trusting to these for helpe for the body,

Eph. 2.
2. Tim. 2.
32.

body, and so renouncing the soueraigne and safe remedie of the light of the Gospell for the saluation of soules. As, fearing the other more then the liuing God, and his Vice-gerent the Magistrate; and so by this flauish feare, as with a strong cord being faster bound vnder the power of darkenesse, biinding hereby iniquitie as with Cart-ropes, while they adde drunkennesse vnto thirst, confirming *Ignorance* and *Infidelitie* by this palpable *Idolatry* in seeking helpe of Satan: And so being confounded in their vaine confidence of will-worship vnto God: As now being iustly convinced to offer sacrifice to the deuill, might either by this shame bee brought to repentance, or else being made vtterly inexcusable, might so be giuen ouer to the fearefull expectation of the vengeance to come.

Certainely, if these accursed people yet seeke for signes and shadowes to confirme them in their

D 3 superstition,

superstition or reforme them to the Truth: Haue they not a signe from heauen, euer the signe of the Sonne of Man, *Daily crucified vnto them* in the powerfull Preaching of the Gospell? And yet behold their fearefull obstinacie.

Doe they not still dote after stockes and stones? Doe they not runne from the liuing to the dead? Doe not they renue their Idolatrous Crosses, *to encrease their stony hearts?* Do they not say vnto the stockes thou art my Sauiour, and to the stone thou hast redeemed mee?

Oh Adulterous and faithlesse Generation, how long will they provoke the Lord? Shall not his iealousie burne like fire to consume them and all their stubble with vnquenchable torments.

And seeing they boast that they *haue made a Covenant with hell, and are at an agreement with death,* as pretending that by their Keyes they haue the power to open and shut

shut hell at their pleasure; and yet intending, and discouering plainly heerein their horrible Athiesme, that they haue made *Falsehood* their *Refuge*, and are *Hid vnder Vanitie*, making the *Pleasures of sinne*, their chiefe God and happiness, and resting in their *Visible Monarchie*, as their Soueraigne and supreme Kingdome^a.

Hath not the Lord mightily reuicted their confidence by giuing them another Signe euен from the bowels of the earth: By letting Satan loose to torment and delude them, to vexe their bodies and yet also to deceiue their soules?

Surely the Iustice of G O D is admirable heerein to bee laid to heart of all those that doe hate the *Whore*, and desire her desolation, that so they may lift vp their heads because their saluation draweth neere; in that they may discerne in this glasse of his prouidence, the confusion

Heb. 11.26

^a And esteeming hell as a Bug-beare and putting the euill day farre from them that they may approach to the seat of Iniquitie.

Amos 6. 3.

of Anti-christs approachings: And so may take the oportunity, to hasten the same in their severall places and meanes which yet the Lord in mercy affords vnto them.

And blessed bee God that giues some measure of wisedome to redeeme the time, and declare the wonders of the Lord to the Generation to come. Shall not this make for the confirmation of our faith, that the Lord will tread Satan vtterly ynder our feete?

CHAP. II.

First proneth that there are Witches, and that

- 1 By testimonie from the Word.
- 2 By testimony from all antiquitie.
- 3 By sound Reason, and that drawnes:

First from the Power, Justice and Wisedome of the Lord.

Secondly from the Pride and Policie of Satan.

Thirdly from the damnable estate and desperate condition and corruption of man.

Secondly it reprooneth;

- 1 Those that impute this to melancholy.
- 2 The Atheist that denies Witchcraft.
- 3 That would haue all to be but Illusion.
- 4 That instifie bad Witches.
- 5 And so answereth to all obiections that may bee justly made against this Doctrine.

THat there are Witches; first, this appeareth by the testimonie of the Word, which witnesseth.

That

1 That there were such Sorcerers that preached this skill, as *1. Sam. 19. The Witch of Endor, & Simon Magus, Acts 8. and Pythonesse in the Acts 19. &c.*

2 The *Judgements of God* are denounced against such by the *Prophets*, as *Esay 44.25. & 47.12.*

3 The *Magistrates* by *seuere Lawes* interdicted the practice of Witchcraft as *Saul, 1. Sam. 10.3. & 9.*

4 The *sentence of death* is pronounced against this by the *Law of God*, as *Exodus 22. 18. Thou shalt not suffer a Witch to live.*

Secondly, the whole streme of Antiquity also auoucheth the same.

As appeareth by that which is declared heereafter concerning the entertainment and practice of Sorcerie: By all nations.

2 By the *Lawes of each nation*, against this Mysterie.

3 By the generall experience of all Ages wherein eyther through ignorance this wickednesse hath appeared in open face among the Gentiles,

ties, or else, for abuse of knowledge, euen hypocrites haue beeene giuen vp to this Iudgement of Witch-craft, because they detaine the truth of God in vnrightcousnesse, and sacrifice to their Art, yea to Sathan himselfe, euen wherein they pretend to serue God, as appeareth afterward in the vse heereof.

This also is manifest by *sound Reason* and *Induction*.

And that from the *Power, Wisedome* and *Justice of God*.

Gods *Power* is manifest; as his yeelding vp the mightiest to the power of Sathan, as Gods executioner, so in brideling Satan to hurt & cut where it pleaseth him, *Job 1 & 2. 2. Corin. 4. Matth. 8.*

His *Wisedome* admirable in this: That giuing the wicked their desire for the satisfying of the flesh.

1 They are willingly giuen vp to submit their soules to the power of Satan, and so to be the executioners of their owne damnation.

2 And whereas Satan, if he should appear

Ps.106.25.

appeare in his owne likenes, would not so easily be intartained, could not do so conueniently the will of God, in deceiuing the wicked: yet beeing now disposed by the Lord of glory in this wise and glorious manner, that by the ministerie of men & women subiect to our infirmities: and therefore more likelie by reason of natures bonds, to preuaile with their like, Satan shal tender his seruice vnto vs; doth hee not conuey his poyson into our soules more easily? doth hee not preuaile more effectually to our ensnaring and destruction?

The Injustice of God shineth also most gloriously in this mysterie of Witchcraft.

As first, *In making it a Punishment to such as will not obey the truth*, that they might be deluded and ensnared thereby.

And so in sealing vp, in this strange & terrible affliction by Witchcraft, & the desperate covenant that is therein; euен eternall vengeance, and those intolerable paines of the damned, that

that the *Atheist* may be vtterly confounded, and the desperate sinner, may be vtterly without excuse: As preaching to the rebellious world, by these prophets of *Satan* the certaintie of their damnation, who refuse to embrace the glad tydings of their saluation from the Messengers of the Lord.

And is not the Iustice of God admirable heerein, that the wicked are now the choosers and executioners of their owne damnation, in beeing willingly ignorant of the trueth: In their best wisedome heaping vp teachers according to their owne lusts, purposelly submitting themselues to these prophets of the diuell, that so they may be turned to their ineuitable condemnation?

Secondly, It is manifest from the *Pride and Cunning of Satan*.

Who although hee naturally hate God, yet in the Pride of his heart he seekes to imitate him in all his actions, that so he may more desperately execute his malice both against God

in disgracing his prouidence, and against man in furthering his destruction. And therefore, as God hath his covenant with man: so will Satan haue a *speciall covenant* also with his seruants.

As the Lord hath his *Ministers* to execute his wrath vpon the disobedient: namely, *the Magistrate*, so Satan will haue his *badde Witches* to execute against the sonnes of men. Yea,

As the Lord hath his *Prophets* and *faithfull ministers* to relieue and comfort his distressed people: so Sathan will haue his *good Witches*, to minister helpe to such as seeke vnto him, &c.

And as the wise and mercifull God, because wee are not able to heare him, if he should himself speak vnto vs, doeth therefore conuey his will into *earthen vessels* 2. *Corinthians* 4.7. causing men, like our selues, subiect to the same infirmities with vs, to deliuer his councell, and prepare vs to the obedience thereof: euen so dea-

dealeth *Sathan the god of this world*, with the children of disobedience. That whereas by reason of Natures guilt and infirmitie, they could not endure his terrible and personall presence: therefore hee tendereth his will vnto them, by certaine delightfull and *Familiar charmes*, yea by *Witches his vassales* insinuateth himselfe into vs, colouring his presence and sleights by some shew of outward holinesse, as by *abusing of holie Names, Prayers, Reliques, &c.* that so hee may the better winne from vs an approbation of his help; and so the more dangerously ensnare vs in his cruell pawes.

Thirdly also this is manifest from the consideration of *our owne cursed nature*. And that not onely because wee are *Sathans slaves* naturally, and so are led captiue at his will, euen to further our owne condemnation, and the condemnation of others:

But especially in regard of thosse *Remaynders of originall goodness*:

As some naturall light, some conscience of good and euill, &c. whereby wee being vsually puffed vp, and so laboring to encrease these gifts: seeing wee know not the right meanes heereunto, namely, *to seeke them of the Lord*: Is it any maruell, if we fall to chaffer with Satan for the obtaining thereof? especially seeing hee will not faile *to offer his helpe*, and that vpon very faire and seemingly equal termes?

Now if wee consider on the other side, that *corruption wherewith we are infected euен from the mothers wombe*. *Two things* there are herein that further this compact with Satan.

The one is, *The earnest and unsatiable desire to accomplish our lusts*: which seeing we cannot compasse by lawfull meanes, will we sticke at any thing, though it be the hazard of the soule, to attaine our desires? *Math. 16.25*. Especially, seeing as wee desire to commit sinne with greedinesse, so either for credite, wee would not be seene

seen there in: and indeed it is Satans policy to blind the eies of our minds, that so walking in darkenes, we may not know whither we go, but euen like foole's be led to the Stockes, and oxen to the shambles: And hath not this *Practise of Witch-craft* many cunning sleights, and colours to hide and cloke sin, to illude and peruert our iudgements, that we may not discern whereabout we are? Consider to this end that which follows: & God giue vs vnderstanding in all things.

Adde we hereunto, That as sin encræseth and ripeneth to vengeance, so *naturall light by degrees is cleane peruerter* and extinguished. And the bands of common honestie beeing wholly cast off and violated, the bridle is giuen to all desperate and presumptuous sins: and that the wicked may more securely reuell there in: religion is made a scorne of, and *God is forgotten, and the knowledge of his wayes utterly rejected*: whereby the Lord in iustice is prouoked to execute his fierce wrath, and to powre out the

Note.

Psal. 10.5.
Job 21.15.

E most

most bitter viall thereof vpon the soules of the wicked, yeelding them vp wholly to the power of Sathan: whereby they are left to these desperate extremities, as to make *reall couenants with him*: to yelde him vp their soules, and all at his deuotion; to consecrate themselues to his seruice and homage, and so to become *spectacles heerein of the certainetie of damnation*, for the confusione of the *Atheist*, that thinkes there is no hell, and the warning of the *Christian*, to auoyd the danger thereof.

3 And seeing it is the Iustice of Almighty God to *punish extraordinaire and monstrous sinnes*, with *strange and unuanted plagues*. Therefore seeing the wicked cānot content them selues with common and naturall sins, but must further devise sins *against nature*, as being iustly giuē vp hereto by the diuine Iustice, punishing their *carnall Wisedome*: in their *strange and monstrous Idolatrie* and *Will-worship*, by those *monstrous and unnatuall Impieties*: Is it not yet fur-

Note.

Rom. i 25
26.

further iust with the Lord, to leaue them to be tormented by Satan, the god of this world, whom they haue consecrated themselues vnto, and that with *strange and fearefull convulsions*, and horrible tortures, like-
lie to rend the bodie from the soule, but that the mightie hand of **G O D** ouer-ruleth Sathan, and sustaineth Nature, to the further aduancing of his diuine Iustice and admirable power. And yet all this is shew by the ministerie of a poore, weake, and miserable woman, to the increase of their rage, and confusion of carnall wisedome, to the nourishment of Infidelitie, and so to the sealing vp in these bodily torments of eternal vengeance.

i And therefore; as this reproacheth such as seeme to elude all with *a conceit of melancholy*, as if these diuellish practises and combinations betwixt the Witch and Satan, were but fancies and vaine dreames of a melancholy braine: seeing the symptomes of melancholie doe no whit agree with the persons of these Witches.

Note.

Vse of cō-
uiction.

2 As these, being fat, mery, delighting in cōpany, & all which are contrary where melancholy raignes: so this is also a *Plaine condemnation of the Atheist of these Times*, who doth therefore willingly entertaine this errorr; *That there are no Witches*: that so he may therehence conclude to his soule, *That there is no Hell, no Dūells, &c.*

3 This reproueth those, that because many things are done b y the delusion of Satan, (as hath bin manifested heeretofore) do therefore conclude, that al is but *Illusion*, and so would illude the maine ground of Witchcraft, namely, that *reall covenant* that is betweene Sathan and the Witch, for the effecting of such things as on both sides are couenanted.

4 But especially, they are heire iustly to be taxed, that howsoeuer they will acknowledge the *Badde Witch* to worke with, and by Sathan, because shee hurteth: yet at no hand will yeeld, that *the Blesser and wise Witch* (as they doe terme her) hath

hath any thing to do with the diuell, by vertue of such compact: but rather conceiue that it is some extraordinarie gift of God, giuen to such speciall persons, whereby they haue power to dissolve the Witches of the diuel; seeing it is manifest, that such extraordinarie gifts now ceasing, and this being proper onely to the *word*, in the mouth of a skilfull and approued good workeman to that end, If any such thing fall out: it necessarily proceedeth from Satans power, permitted iustly by the Lord, to preuaile thus with his dearest seruants, to deceiue and ensnare vnstable soules, that forsaking the God of their saluation, runne to Sathan for helpe for the bodie, to the destruction of the soule.

And therefore, howsoeuer Satan could *without the ministerie of Witches*, do happily as great hurt to the *bodie*, and therefore it may seeme, that to vse them were needlesse: yet seeing it is the soule that he principally hunts after; & so, by hurting the body, entendeth

tendeth also the further ensnaring thereof. Hence is it, that he employeth these instruments, to accomplish his will by, not onely ensnaring their soules, by satisfying their desires to hurt, and helpe whom they list : But hereby also endangering the soules of others.

Both those that are hurt, in prouoking them hereby, both to seeke for reuenge abroade, against the Witch : whenas they should beginne at home to be auenged of their owne sins : as also to seek for remedy of their hurt by diuellish meanes : and so they vsually buy this helpe with the hazard of their soules.

And so also enthralling their soules yet more fearefully vnto Sathan : In that receiuing help from such means as are tendered out of his schoole : heereby it comes to passe that Satan is adored, and aduaunced aboue all that is called God. The *holie and lawfull meanes* of helpe are rejected, and despised.

Ignorance and Atheisme is nourished

shed in the world, *Infidelitie* and all excesse of sinne, maintained and increased, and so iniquitie ripened vnto the day of vengeance. And yet.

If here the cunning of Sathan be to keepe these *Witches* poore, and therefore it may seeme, that they should haue but a little list to follow this miserable trade: Obserue we wisely the admirable Iustice and Wisedome of Almighty God herein, both in ouer-ruling Satan, that hee shall not minister to the Witch according to her desire: that so she may be confounded in her dtsperate bargaine, that hath parted with her soule, for enioying of that whereof she is disappoyned: As also

Heereby the desires of the Witch being disappoyned, are more *enflamed*, and so eternall damnation hereby sealed vp vnto her.

And withall, shee more *abjected* to the *lust of Sathan*, renewing her couenant, and multiplying her sacrifices, that shee may compasse her

Why Wit-
ches are
kept poor

desires : iThat so beeing still kept short, and confounded in her expectation : shee may breake out into more desperate attempts to the ripening of sinne, and hastening of vengeance.

Which shall with greater confusion light vpon her, in that being once *arrested and convicted by Authoritie* : she shall find her maister whom she hath serued, not onely to be the *meanes of her discouerie*, and haling to Iudgement, (as heereafter shall be manifest;) but now he hath discouered her, to forsake her vtterly (in regard of helping out of this brake;) that so shee may be yet further *confounded*, in her desperate choice, that hath forsaken a faithfull G O D , to serue such a maister, as will forsake her in her neede : and that to such a fearefull end, as heereby to sincke her in *horrible despaire*, and so to exclude her al hope of mercy and compassion from the Lord; and thereby to expose her vnauoydably to his merciless tyranny.

Why Sa-
tan forsa-
keth the
Witch af-
ter that
Authority
hath sei-
zed on hir

And

And to this end serueth further, that the *bad Witches* power being so limited, as *hauing hurt, shee cannot helpe againe*; howsoeuer it may seeme to imply a *unlittie in this Trade*; or at least challenge the power and perfection of it; yet indeed this restraint of the *bad Witches* power, tendeth much to *advance the Mysterie of this iniquitie*; as hereafter is made manifest, and so to make good the wisedome of this *Art*: Especially seeing this both for the present proues *a great confusion to the Witches power*, as also giues *occasion of her discouerie* from the *Blesser*, who in this case is sought to for helpe; and so detecting the *bad Witch* makes way for her riddance that her *Maister Satan* may haue more worke.

And howsoeuer when the *Witch is punished, the partie afflicted hath no ease*, yet this doth not argue that his affliction came not by that meanes. But herein appeareth; first, the absolute power of *God*, who ties not the outward blessing simply

Why the
bad Witch
cannot
help what
shee hath
hurt.

Why
thought the
Witch bee
punished,
yet the af-
fliction is
not remo-
ued.

to

to the vse of holy meanes: Though the Magistrate haue done his duetie in punishing the Witch, yet the party afflicted must still abide Gods pleasure, The Lord is not simply subiect to man: Or else though that outward meanes may bee vsed for the punishment of the offender, yet seeing the affliction must bee sanctified before it shall bee remoued from the Saints. And this proceeding hitherto may happily bee a meanes for the good of the Witch, as being staid from further hurting, and so happily as shee belongs to the Lord, by this temporall punishment may bee brought to true repentance: But it cannot simply and necessarily auaile the party afflicted; therefore it is the great wisedome and bountie of the Lord, not to cease the affliction vpon the punishment of the Witch, but rather to linger it vpon his Saints, vntill by more effectuall meanes of prayer, and unfained repentance, they shall make an holy vse of the present

sent chasticement, And so in it due season it shall bee remoued from them.

And may not the wise and gracious G O D heerby meeete with our *Confidence in the meanes*; not remouing the correction, though wee haue done the will of God for the further *Triall of our faith*, and aduancement of his *absolute power*, in preseruing vs in this extremity?

And so thereby not onely *confounding Satan*, and his instruments which thirst for bloud: but preparing vs heerby to a more *glorious deliurance*. And what if it please our mercifull God to take vs to himselfe by this strange affliction doth not his exceeding mercie shine heerein? Not onely in *sanctifying this grievous affliction* to his Saints, though hee do not vtterly remoue it; but further also in deliuering them by this affliction from this miserable world; or at least leading them by the continuance of the rod, to found

found repentance, that so they may howsoeuer be bettered by it.

The Saints
subiect to
this cala-
mitie, and
why.

And therefore seeing the Lord can raise *light of darkenesse*, and these outward things are common to all: though the deere *Servants of God* should bee chasticed with this scourge, may not this stand with the wise prouidence of the Almighty may it not come within the compasse of this Art, to haue euен Gods children afflicted by Witch-craft? Shall not euен all things turne to their good?

Witches
though
they work
by poysone,
yet to bee
punished
for com-
pact with
Satan.

And what though the Word seeme to condemne such as *by poysone* take away the life of man; yet seeing these poysons are deliuered from Satan vnto the Witch, by vertue of the *Covenant betweene them*; and though some hurt bee done by poysons, yet much more is done by sorcerie, and imployment of Satan personally to that end, seeing the Word doth as well condemne these Witches: Is it not manifest that such there are to be condemned?

And

And though happily they may speake many *things falsly*, as confessing that to bee done by them which is done by Satan immediately, telling of many things that are vntrue, yet doth this the rather argue that they are *led by Satan*, that hee doth many things by their appointment.

For seeing Satan is a *Lyer from the beginning*, therefore doth hee both teach them to lie.

1. *That those which yet will depend on them, may bee more inex-
cusable.*

2. *That hee may also by this
meanes make a Trade of lying,*

And hee doth also giue them occasion to lie *unwittingly*. in confessing that to be done by them which Satan did of himselfe, that so hee may *hasten them to their deserved con-
demnation*, causing their own tongues iustly to fall vpon them, both in punishing their will though they did no hurt in this particular, and mee-
ting with *former hidden wickednesse* by this supposed & arrogated crime.

But

Witches
though
they lie
yet to bee
convicted.

Willing
lie.

Why they
lie.

Witches
though
they vse
salues and
prayers yet
be conui-
cted offor-
cerie.

But heere it is replyed, that these poore women vse *Salues* and *good prayers* to the accomplishment of their cures, and therefore neither is it likely that Satan would conioyne with such holy meanes, and indeed it is needless, if these will doe it, to admit of Satans affiance thereto.

To which wee answere, that neither are such *medicines* as are applyed vsually fit for all such cures, because commonly they giue but *one Salue* for all diseases : Or if they were, why may not Satan vse these to cloke and colour his presence?

As for *prayers*, neither are they *auaileable* in regard of the *person*, being vsually prophane, popish, or ignorant; neither indeed *allowable* to such ends ; but where other lawfull remedies may not bee had. And may not Satan hide heereby his assistance more dangerously? May hee not deceiue vnystable soules more desperately?

Thus

Thus it is apparent that there are Witches, both by testimonies from the Word, and by sound reasons convincing the same: And so

Such objections are answered as seeme to oppugne this sacred truth.

Now let vs consider further what Witch-craft is.

CHAP. III.

1 *What Witch-craft is, 2 Of the causes, 3 And effects thereof.*

VVitch-craft is a wicked Art seruing for the working of wonders by the assistance of the devill, so farre forth as God in Justice shall permit.

An Art (I say it is) because it hath it Rules and Observations wheron it is grounded: especially the Covenant with Satan, and the circumstances

The Author of these Rules is Satan the Prince of darkenesse raigning in the children of disobedience, & therfore by his knowledge of diuine duties and

and malice against God and his children, framing these Rules, to draw them from the seruice of God, to the seruice of the Devill.

And conueyng these Rules vnto the *Witches his chiefe Schollers*, that they might more easily and familiarly teach the wicked, then if Satan himselfe should personally appeare vnto them.

And therefore it followeth that it is a *wicked Art*, as proceeding from so fearefull a Teacher, and tending to so wicked ends. As

I. *To worke wonders*, whereby it is proued to bee a *Wicked Art*, as proceeding from that roote of Bitternesse euен a Desire to bee *like unto God*; to the compassing whereof, what more colourable then to work wonders? Thus did Satan preuale with our *first Parents*, and thus hee workes vpon their gracelesse posteritie, as being encouraged daily herein by our naturall corruption: And, that especially discouering it selfe.

I. *By selfe loue*, and high concept
of

of our owne deseruing; which being not answered, but rather crossed herein, that he that hath most is neuer cōtēted, he that hath leſſe enuies him that hath more: heereypon Satan laies the foundation of this Art in the heart of man, as heereby being perswaded that hee shall worke wonders, both to *reliue his pouertie*, and *aduance his credit*, as exceeding all in this, though hee come short in other things, and hereby compassing the height of his desire: Thus did many *Popes aduance themselues*, as *Sylvester 2.* *Benedict 8.* and *Hildebrand*.

This selfe conceit staies not here; but as outwardly it affects to bee as a God among men by honaour and promotions, so doth it also *inwardly affect and desire* some such meanes, whereby it may raigne in the *consciencies of men*.

And to this end, knowing men to affect nouelties, doth it therefore in *Curiositie*, search after *knowledge and hidden Mysterie*, which being not

F supplied

Discon-
tent in the
heart of
man.

Curiosity

supplied by nature and ordinary meanes, are therfore not vnwillingly sought by this forbidden skill: And that the rather because hereby being enabled to confirme such new-found knowledge with strange & wonderful euents, by this meanes doth more strongly bind the conscience, & detaine in obedience: Although all is done by no other meanes; but

2 *The assistance of the deuill:* wherby it is further distinguished from all other Arts, which produce their effects by *virtue of their owne ground*, not any *outward helpe*: As also especially, severing heereby the wonders that are wrought by this Art, & those *True Miracles*, that are wrought by *Divine Power*.

True Miracles.

These are such as are wrought by the power of God simply, either above or contrary to nature, as *Exod. 14. 21.* & *Exod. 6. 7. 8.* those miracles done before *Pharaoh* by *Moses*, and *Iosb. 10. 13.* The causing of the *Sunne* to stand in the firmament, The preseruation of the Three Children in the fierie

fierie furnace; *Dan. 3. 20.* *Daniel in the Lyons Den, Dan 6.23. & Math. 14. Ioh. 9.* these haue God truely to bee their Authour, As being the onely *Creator of Nature*: 1 And therefore to God alone belongs to restraine or extend the power thereof: 2 Especially seeing this is a kind of creation, whereby that is to bee made which was not before: *Ps. 136. 4.* And therefore, if the *Prophets and Apostles* haue done any such wonders: It hath beene, 1 *Not by their owne power*, or in their owne name, but by the *Name and power of God*: 2 *Having an especiall and extraordinarie calling thereunto: Act. 3. 12.*

Nay though the *Son of God in his Man-hood* did many miracles, yet this was not *by the Manhood wholy*, though thereby the worke being wrought, was dispensed & acted in such & such a visible manner; yet the work it selfe being contrary to nature, was effected only by the power of the God-head: as in the raysing vp of the dead, the man-hood vttered the voyce, but the

Prophets
& Apostles
how they
wrought
Miracles.

Christ I-
sus how he
wrought
Miracles.

God-head fetched the soule from heauen and put it in againe vnto the body, yea giues life and power to heare the voyce vttered to rise, come forth: *Iob. 11. Math. 10.*

And therefore seeing *Christ as man onely*, could not work these miracles, It followeth that whatsoeuer are wrought by men are deceitfull and counterfeit, And being wonders and strange effects are therefore effected by the subtiltie of Satan, as being able to doe strange things aboue the ordinarie course of nature, though not simply contrarie thereto, which ordinarily the wit of man cannot possibly produce: And that

1 Because he being a spirit, is of extraordinarie knowledge and capacitiē to search into the secrets of nature, and thereto frame strange and wonderfull things: And that the rather because

2 He is ancient and full of experiance, and so hath encreased his knowledge and profited his practise, which

which man by reason of his ignorance and forgetfulness, want of opportunitie cannot possibly compasse: And this

3 The rather because Satan to his knowledge and experience hath *great power* sufficient euen to confound all inferiour creatures if the Lord did not restraine: And withall

4 Is *exceeding nimble* and readie in exequition, being able to convey himselfe and other creatures in a trice euen from farre distant places.

1 And so by vertue of skill being able to apply *Creature to creature* and the *efficient causes to the matter*.

2 And that speedily aboue the ordinary course of nature how can he but effect admirable things :

3 Especially if we consider that the Lord permitting, it is possible for Satan to convey himselfe *into the substance of the creature*, without any penetration of dimensions, and being in the creature although it bee neuer so solide, he can worke there-

in, not onely according to the Principle of the nature thereof, but as farre as the strength and abilitie of those principles will possibly reach and extend themselues.

By this it is manifest, that *Satan can worke wonders*, and these according to his seuerall *Qualities*, are of two sorts.

Concerning Illusions.

I *Illusions*, or *Reall actions*, Satan deceiueth, 1 *The senses*, 2 *The mind*.

The *Senses* are deceiued, when wee thinke that wee see, heare, feele, and what indeed wee feele not: How Satan doth this, see heereafter in the Sect: of *Ingling*: *Galatians 3.1.*
1. *Sam. 25.*

The *Mind* is deceiued, when a man thinkes that of himselfe which is not true; as when men thinke they are *Kings*, or *Christ*, *Elias*, &c.

Reall
Workes.

Now *Reall Workes* are such, as are indeed what they seeme to bee: whiche though to men that know not natures secrets, may seeme strange and admirable; yet are they no true

Miracles,

Miracles, but *Lying Wonders*, in regard of the end, for which they are wrought, as to maintaine error, though not in respect of the worke it selfe, Such were those, *Job 1.* So can Satan appeare in the shape of a man, not deluding the sense, but by assuming a true body, and therein vtter a true voyce.

And yet he cannot *Change one creature into another*: As a Witch into an Hare and Cat; This is a meere delusion of the sense, though the like was done by the mightie power of God, *Genesis 19. 26.* Lots wife.

As for that of *Nebuchadnezzar*, *Dan. 4.* It was no change of his substance, but onely of his condition and qualities of his minde, *Verse 31.* The Lord inflicting madnesse, &c. vpon him, to punish his Pride: And

Thus may Satan worke wonders but yet with this limitation:

So farre forth as God in Justice suffreth: Implying thereby:

Deut. 13.1

1 That God suffereth this Trade
to triē his children, and to Punish the
wicked, 2. *Thess. 2.10.11.*

2 That Sathan can goe no further
herein then the Lord permitteth: though
his malice be infinite, yet his power
is limited, *Exodus 7.8.* 1. *Reg. 22.23.*

And this the Lord doth 1 to confound
Satan in the toppe of his Pride,
and restraint of his malice; 2 to pre-
serue his children from his power and
crueltie, 3 to humble the wicked that
are his Prentices in this Art, as if by
their power, and not a diuine hand, Sa-
than were bridleed, and to confound
them also in their cruell expectations
and designes against the Church of
God.

¶ *Thus farre concerning the Nature,
and generall Description of this
Art.*

C H A P.

C H A P. IIII.

*Now let vs consider further of Sathan's
Policie in Training his Schollers to
this Art, as also in Trayning them
up, and confirming thetein.*

AS euery Art hath it entrance and introduction, to allure and encourage thereto, yea to imitate and happily to beginne more rudely, and so by degrees to attaine to perfect skill therein: So is it in this *Art of Witchcraft*.

The occasions that are ministred to Sathan, to allure vs hereunto, proceede from our selues: namely those desperate passions of 1 *wrath*, 2 *discontent*, 3 *reuenge*, 4 *conuetousnesse*, &c. which being ioyned with a 1 *contempt* of Gods ordinance, 2 *grosse* and open *prophanenesse*, and 3 *to desperate impenitencie*; do therefore giue Satan occasion to conceiue, that God hath forsaken vs: and so now is his time to chalenge his owne, or at least to set

set vpon vs, to make vs his owne.

To this purpose first doth he suite himselfe according to our severall raigning sinnes, nourishing vs in ignorance, and so preuenting meanes of repentance; and yet, *bindering* for a while by all meanes the attaining of *unlawfull desires*, that so hee may sinke the wicked in *despaire*, as being utterly out of hope, to compasse their intents, and to satisfie their lusts: prouoking them to further *despiting of GOD*, and condemning his prouidence, in not yeelding vnto their vnreasonable, and insatiable desires: And so by this manner of meanes prouoking the wrath of God the Lord further against them, they grow to *solitarienesse*, and heereupon giue fit opportunity to Satan to enter them to this mysterie.

¶ Of the manner of Satans compassing and trayning his Nouices to his Lare, and of his notable deceipts, and impostures therein.

This

Note.

THIS is according both to the *Times* wherein hee workes, as also the *severall condition and qualitie* of the persons vpon whom hee workes.

You haue heard how Sathan dealeth, to prepare the wicked to this Art : Now let vs consider the *manner* how he sets vpon them, to enter them heereinto : Which is according,

I To the *Times*, which if they be of *Ignorance*, then he apperes more grossly in some *Carnall and ugly shape*, to bring into subiection by feare : and so also, for the same end, he appeareth in the same manner v-sually *by night*.

But if it bee in *the day*, or in the *abundance of knowledge*, then eyther onely by *some voyce*, or by *some curious appearance*, or by *some friendly resemblance*, hee doth make his way, to entertaine parlie with the discontented and desperate parties.

I Not

1 Not being daintie to question with them, *What is that doth discontent?* and,

2 Promising them, a *sodaine*, and *certaine way* of remedie.

3 Prouided, that they follow his aduice, and do such things as he will require of them.

4 And contenting himself with some *generall answer* for them tending to this effect, that they seeme contented, desiring nothing more then to know what particular meanes it may be, that so they may be masters of their desires; and so

To this end concluding of a *second meeting*, for this time hee taketh his leaue.

It is not long but he keepes touch with them, remembraunce them of their greeuances, reviuing their hopes for helpe, kindling their desires to seek it from him: and so growing to some particular terms, what they must doe in requitall againe; Namely,

1 To *addict themselves unto his service*,

uice: and when hee hath gotten this promise of them.

2 Then he discouers unto them what hee is: making it apparant by some more terrible forme, and thereby the rather to awe them with the presence of his power:

And so to keepe them by terroure from starting backe, and yet to giue them hope by this resemblance of his power, that he is able to do for them, what they may desire, able to confound their enemies, and defend their friends.

And so happily for that time also, hee doth proceede no further with them.

It is not long but he meetes with them againe, and then proceedeth to binde them to his allegiance, by entring into a solemn league, and couenant with them.

But before we do come to speake heereof, let vs make some vse of Satans former Policies.

Surely, howsouuer it be common to all.

1 To

1 To finne of Infirmitie , yet let vs take heede of *presumptuous sinnes*.

2 Though wee finne , yet let vs not *reject the meanes* which may bring vs to *repentance*.

3 Let vs learne in all things to *cleare God* , and *condemne our selues* , that so Sathan may not *preuayle* against us.

4 Take wee heede likewise of *Ignorance* , and *wilfull resting thereon* , lest hereby Sathan *preuayle* against vs.

5 And learne wee to *Moderate our desires* , and to get the *victorie* ouer them , lest hereby Sathan take aduantage to drawe vs to *vnlawfull courses*.

6 Obserue wee the admirable iustice of Almighty God , that *Presumptuous sinnes* shall *reape no better comfort then despaire* , and so by despaire betray themselues to *Solitariness*.

And therefore , to *prevent despaire* , let vs daily *renue our repentance*.

1 Renouncing our selues , by *seeing*

How to
preuent
despaire.

king to the mercie of our God.

2 And take we heed of *discontents* and *murmuring* against the Lord, lest the Lord leaue vs to Sathan's power.

3 And though we must daily distrust our selues, yet let vs not neglect the *Testimonies* to take the surer hold on **G O D**; lest Sathan by degrees steale vpon vs, obseruine his *Cunning*,

4 That first he worketh vpon the soule *secretly* and *afarre off*: and so commeth neerer to *open contracts*: And therefore labour we to resist in the beginning, vsing *societie* *grati-ously* and *following* our callings.

CHAP. V.

*Satans Policies in confirming his No-
uices in this their Trade.*

THIS is discouered, eyther in the *Covenants* that passe betweene Sathan and the Witch to this purpose: or else,

Such other Stratagems and deuices that

That are vsed to this end (of which in their Places) to make them *sticke to their couenant*, and so to performe the bargaine.

Concerning *the couenant*, certaine it is, that though (as you haue heard) Sathan dallies for a time, to draw vs on: yet at length he will not faile to *make sure of his Prentice*, by binding him in some *solemne Bond* to faithfull seruice, and performance of what hath formerly beene promised.

Now in the Couenant wee are to consider.

First, the *Nature and Qualitie of the Couenant*.

Secondly, the *seuerall ceremonies*, ~~interchangeably~~ concurring to the *solemnizing thereof*.

SECTIO I.

COncerning the *Couenant*; certaine it is, That there passeth such a Couenant betwixt the Witch and Sathan, as appeareth:

i By

1 By the *Testimony of the Word*, as, *Psa. 58. v. 5.* where the originall yeeldeth, thus, *which heareth not the voyce of the Charmer, or Mutterer, ioyning societies together*: wherein, the holiest Ghost both setteth downe the *effect of a Charme*: namely, that it is able to stay the Adder from stinging those that shall touch him;

As also the *Ground of the Charme*, wherein it hath it power: Namely, Societies, or Confederacies, cunningly made, not *betweene man and man*, but as the word importeth, *betweene the Inchanter and the Devil*. So *Deuteronomie 18. ve. 11.* The Lord charges the people when they come into the Land of Canaan, that *they should beware lest any ioyned society*, that is, *entred league with wicked spirits*.

2 The *practise of Sathan* proueth no lesse, who is ready to offer conditions of agreement, as appeareth, not onely in the proffer to our *Saviour Christ*, but in those daily offers hee makes unto men, to give them

this, to do that for them.

3 The *event and successe of Witch-craft* makes it plaine; which being sometimes wonderfull, alwayes above the power of the silly Witch. It must needes follow, that this effect proceedes from some such *compaſt* with Sathan; who is hereby bound vnto the Witch to do such things, which shee of her selfe were neuer able to doe.

The *End of this Couenant is*, To make sure of his Prey, which by vertue hereof he seizeth on: The Lord leauing rebellious man hereby to his power, as by this Couenant with Sathan, wilfully forsaking God, and submitting vnto Sathan as his Soueraigne Lord.

But heere it is replyed in the defence of Witch-craft, that both the Diuell doth many things, *and yet not at the Witches command*: and also that the Witch wisheth, and performeth much euill, eyther by *some cunning poysons*, by *outward violence, &c.* or at least, though they may be done by Sathan,

Obiect.

Sathan, yet shee is not so much as
privie thereto: nay many times shee
seemeth to be *against the same*, and
therefore it may seeme there is no
such Couenant.

To which we answer, that though
Sathan doth some things beyond au-
thoritie, yet he doth other things at
the commaund of the Sorceresse: and
those which *she commands not*, though
Satan doth them; these shall be *put*
to the Witches score: yea, though hap-
pily shee should seeme to be *vñwil-*
ling: because eyther the Diuell an-
sweres heerin, in some measure, the
generall malice of her beart, which is
to do more hurt then shee can: or ap-
prehends some *secret inckling*, though
there be no expresse commaund: or
else, *exceedes his Commission*, to the
confusion of the Sorceresse when she
now shall discerne, how her seruant
is her maister, doing what hee list,
though hee would seeme to be at her
becke. To this end consider we fur-
ther.

Ans.

SECTIO II.

*Of the kindes of Couenants which are
made betweene Sathan and the
Diuell.*

These are of two sorts : The first expressed and manifest, because it is performed by *solemne words*; Satan appearing in some *visible forme*, and the Witch answering *really* by some forme of speach, tending to this end, *To admit of the Diuell as her soueraigne lord, to renounce God, Baptisme, Christ and all, to yeeld him all seruice both of body and soule, while shee liues; and so to leauue him bodie and soule to dispose of at his pleasure after death.*

I The occasion of this *reall Couenant*, is eyther the *unsatiableness* of mans *desires*, which to enjoy he car-
reth not what he parts with, and so expressing those *desires* by some in-
temperate and violent passion, giues occasion hereby to Sathan to tender
this seruice.

2 Or else some extreamitie of affliction so oppresseth him, that being not able to vndergoe the burden, he cares not vpon what termes he promise his ease, and so is contented, for present release, to aduenture a future casualtie. Or,

3 Some matter of discontent, provokes to reuenge, and rather then his spleene may not be satisfied, he will satisfie the Diuell's request. And so by these and such like preuayling corruptions, is at length brought to this fearefull issue, as to engage his soule to the bondage of Sathan.

Another sort of Covenant there is, secret, and ~~mentall~~, as wee say, performed by consequence, and necessarie induction.

And this vsually serues the turne, because Satan hereby deceiues most dangerously: as deluding the Witch that *she is free*, because she hath made no *verball composition*, wheras indeed by those meanes, she is bound more fearefully.

Or else, this prooues in some ca-

ses a preparatiue to the other ; especially when the parties vse such means ignorantly, which are no better then Sathan's indirect and abhominable pranckes to procure ease against infirmities . As, to scratch the Witch, to hang Amulets about their necke, &c. which though some doe ignorantly, as thinking some inherent power to be in those meanes to cure diseases : yet doth this by degrees draw them from the vse of lawfull means, cause them to rest in those that are vnlawfull : and so nourishing them in infidelity, prouoke them in time to forsake God ; and so they are iustly left to the power of Sathan , by him to be ripened to the day of vengeance.

If wee would know the *Tokens* of this secret Couenant.

They are , *First prayer for unlawfull things* : which howsoeuer it may seeme to be made to G O D , yet in truth it is offered vp to Sathan : so that if now by such meanes wee become maisters of our desires, this is a pledge of this secret Couenant.

Markes of
the secret
couenant.

Se-

Secondly, *using unlawfull meanes*: such as are offered by Satan for helpe in extremitie, as to *goe to Blessers*, to *scratch*, to *use spells*, &c. wherein if wee be *conuinced with the truth*, that these haue no proper vertue to doe such things, and yet shall *use* them; This is an other dangerous bond of this secret Couenant.

So that though all that *use* these things are not brought to this Trade of Witch-craft, to *hurt the bodies of others*: yet are they *hereby bewitched in their soules*, and so proue spirituall deceiuers, to enthrall the souls of others to perpetuall perdition.

A third marke of this secret Couenant, is an ordinarie taking of Gods name in vaine; especially in blessing of Cattell, which although the ignorant and vnbelieuing world hath taken vp of custome, yet the first tutors hereunto haue beene the Witches, thereby to colour their sorceries, and draw more Proselites to their deuotion.

And therefore it were to bee wi-
G 4 shed,

And blind
charitie.

shed, that we were more exceeding carefull in the sober and reverent vse of the name of God; especially, when wee thinke or speake of these outward things, lest Custome breed profanenesse, and profanenesse contempt, and despight of G O D and godlinesse. And so, although at the first Sathan enter not into vs, yet by degrees at the length he may so farre preuayle, as first to draw vs to make charmes of these holy names; and so-secondly vpon the effect answer-ring our Infidelitie, wee be further drawne to vnlawfull desires, and to be contented to submit to Satan for the obtaining thereof, and so at the length become practitioners in this Art.

Vses of these Diuers Couenants,
By this it is apparent, that notwithstanding the caueats of Atheists and profane persons against the Doctrine of Witch-craft: That certainly there are Witches, as appeareth by this Couenant betweene them and Sathan.

And

And seeing insatiable desires are an especiall cause of the making this League with Sathan: Therefore we are taught secondly,

1 To set bounds to our vnlawfull desires; 2 to be content with our estates; 3 to prepare our soules to afflictions; 4 to enlarge our desires for heauenly things; 5 to supprese our vnruely affections of euery anger, and especially 6 to cast our care vpon God in Iesus Christ, and 7 to haue our persons accepted of God in him: that so we may not be ensnared with Sathans baites.

And seeing the wicked are not ashamed to make open profession of their homage and allegiance vnto the Diuell: and therefore much lesse ought wee to be abashed to profess our Faith in God, to giue a reason of our hope and confidence in him: If Satan will haue reall promises and verball contracts, not contenting himselfe only with the heart and inward man: Then surely ought not we to content our selues with good meanings,

or bare purposes, but wee must la-
bour to confess with the mouth to
saluation, as wee beleue with the
heart to righteousnes, as *Rom. 10.10.*
If Sathan will haue deedes as well as
words, then let vs also not be hea-
ters onely, but also doers of the will
of God, lest wee deceiue our selues.

Lastly, seeing Sathan is growne
so cunning, as to content himselfe
with priuy signes and circumstancies,
not exacting of all sortes publique
and expresse bargaines: shall not this
teach vs, not to content our selues
with bodilye seruice, and outward
deuotion: But especially, to labour
for trueth in the inward man? Shall
not this winne vs to watch seriously
ouer our thoughts and secret pur-
poses? Shall it not send vs vnto Christ,
for the daily purifying of our hearts
by faith in his precious bloud? shall
Shall it not still round vs in the eare,
to take heede of hypocrisie? lest this
be of al other the most sure bargaine
with the Diuell, seeing of all other,
the hypocrite is first to goe to hell, as
making

making a mocke of heauen. They shall haue their portion with hypocrites : of all other the hypocrite shall drinke deepest of the cuppe of vengeance.

Hitherto of the nature and kindes of the *Couenant* : Now let vs consider further of the condicions thereof.

SECTIO III.

Of the conditions of the Couenant betwene Sathan and the Witch.

These are enterchangeable, as,

1 *What Sathan will doe for the Witch.*

2 *What the Witch must doe for Sathan.*

The ground of this *Couenant*, is in imitation of the Diuine Wisedome, who by this meanes reuealeth himselfe vnto man, and bindes man vnto him : and so in high scorne and despight of the Lord our God, by the same meanes doth Sathan indeuour

to withdraw man from God, to enthrall man more desperately to his seruice.

And yet heerein to deceiue wretched man; as by this outward ceremonie of the Couenants being in imitation of that diuine breeding in the minds of his Proselites, an opinion of Sathan's deitie, and so thereby auouching this subiection vnto him.

The Policies of Sathan in this Couenant is manifold.

1 As first, to make them beleue there is a kinde of *equitie* in the busynesse, and so the rather to sticke to it, *the rather*, when his performance is present, their turnes serued, that which they are to performe, *to come*, *uncertaine*, they *may repent*, or, *Hell is but a Bugge-beare*: yet,

2 To binde them more surely to his seruice hereby, seeing in honestie they are to keepe touch with him, seeing he keepeſ with them; binding them heerein by that bond of ciuill honestie

stic which Nature so much standeth vpon, and resteth in, thereby, though confounding, yet also flattering the same.

But hath not Sathan (I pray you) in this Couenant with the Witch, a further reach, to deceiue others also?

Yea surely, and that many wayes.

As first, heereby hee would beare the world in hand, that he is now so at the *Witches command*, as that, neyther may hee bee thought to haue any power else, but what is limited to her lusts, whereas indeede hee doeth many things of himselfe, and yet fater them vpon the Witch, to flatter her in her soueraigntie, and hasten her to vengeance: yea, exceedeth often the Commission, which hee receiueth from her. And though shee would *bane* many times the *mischief vndone* and released, because shee is tormented by such charmes, as Sathan teacheth, to dissolute the Witch-craft, as to *burne some part of the thing bewitched, &c.* and no doubt is in like maner haun-
ted

Note.

ted with some heart-pang , and hell of conscience , yet can shee not giue the least ease to the partie afflicted.

Especially Sathan obseruing the nature of man to be prone to Idolatrie , his purpose heerein is to withdraw the minde from God , and settle it vpon the Witch : As if Sathan were not Gods instrument to afflict man , but onelie the Witches servant to doe what shee please , and so the Witch and Satan in the Witch must bee adored and exalted aboue the Lord . Shee must be feared , rated , yea , sometimes shee must be innocently condemned , shee must bee sought vnto , closed with , pacified with gifts &c.

SECTIO IIII.

THAT which Sathan bindes himselfe to doe for the Witch , is , To appeare vnto her in what forme shee pleaseth .

i To

1 To confirme her conceited power.

2 To preuent that feare which might arise from more horrible apparition, and so to nourish in securtie.

Heerein he deceiueth diuinely:

1 As first, that *hee is nowhere present* but in these formes.

2 That *he is always present in these formes*, whereas indeede he deludes oftentimes the senses hereby.

3 That accordingly to the *multitude of formes*, so are their *many Diuellis*, that the Witch may the rather glorie in the multitude of these seruants.

4 That the *Creatures of Almighty God*, which in themselues are good and seruiceable for vse, may be feared, and hated, yea adored, and respected as presages of good or euill, as, when a *Hare crosseth the way, &c.* And so our right in the creature questioned: But especially, Sathan's cunning in appearing in these formes euen of familiar Creatures, which

1.Tim. 4.4

if

if they can hurt, *It is but onely the body:*

1 *Is, both to hide that speciall Ty-
rannie and crueltie of his which he
extendeth against the soule:*

2 *And to nourish this concept
by these appearances, that his power
is limised by that creature, and so not
to bee feared, so to bee lightly re-
garded and despised of vs: as busi-
ying themselues about such trifles, as
to keepe drinke from working, and
whereas indeed vnder colour of
these they prey vpon the soule, stir-
ring vp to reuenge, coueteousnesse,
vncleanesse, &c.*

*Yea ouerthrowing of King-
domes, rooting out the Gospell:
which that they may effect more se-
curely when they are not espied and
preuented, therefore they labour to
occupie mens mindes in these base
and sleight matters, that so they
might not suspect, or preuent them
in the other.*

*And doth not Satan notably de-
lude the *Ignorant People*, That by this
couenant with the Witch, to bee at
her*

her command, hee maketh the simple people beleue, that he never comes but at the Witches sending: And so both prouoketh by all meanes to curry fauour with the Witch, by entertainment, gifts; what not? whereby they become subiect, through this infidelity, to Satans power; As also prepareth way heereby to seeke to the Witch for helpe; and so is further ensnared to the danger of the soule.

Nay doth he not by submitting himselfe to base meanes: as by burning a spitte red hote, &c. whereby he seemes to bee remoued, herein also further deceiue the simple people: As with-drawing them from the holy meanes whereby they may bee releueed, and causing them to rest in these accursed and deceitfull helps: which either do no good at all, or if they doe any, it is to doe a greater hurt.

SECTIO. V.

A second thing whereby Satan binds himselfe to the Witch, is to doe whatsoever the Witch shall command.

THAT is, to lie still when she lifts to spare.

To runne and hurt when she is moued, where and how it pleaseth her lust.

And the more cunningly to conuey and execute this mischiefe, to shroud himselfe vnder any shape; yea to conuey the Witch vnder any shape, or forme, to the satisfying of her lusts, and yet to deceiue her more grossly therein.

SECTIO. VI.

Shall wee now consider a little how Satan deceives by this subiectiōn?

First, in that he pretends to bee at their command: he therby securēs them as if their state were safe, they

they need feare no hurt from him,
seeing he is at their becke.

Nay he thereby Puffs them vp with
a conceit of some extraordinarie fauour
with God that giues them such power
ouer Satan : Nay he further bewit-
cheth them that now they are as
Gods ; being able to command Sa-
tan, whom none can ouer-rule but
the Lord :

And so prouoketh to horrible blasphemie, and Idolatrie, to aduance themselues in Gods steed; to saue life and to destroy it at pleasure: And therevpon inferres a further securtie of their estates; That they which can thus dispose of others estates, they are wise enough to secure their owne: Or at least, what need they more then to enjoy this soueraignetie, to exercise this liberty, thus to satisfie their vtmost desires?

Hitherto serues another sleight of
Satan herein : That being now at
their command , he hath no power
but from them : When they call he
must runne , otherwise he quitcheth

H₂ not:

Note.

not: And hence ariseth this *delusion*, That seeing they know what's best for themselues, therefore they will bee sure to keepe him safe from hurting them.

And heere Satan hath another tricke yet further to beguile them; namely, to confine himselfe as an Ape to his clog, to some Box or Prison, where he lies, as bound not to stir but when the Witch calleth, she, as his Goalor, must giue him libertie, whereas he still goes about like a roaring Lyon, stirring vp in the heart desires of *reuenge, covetousnesse, &c.* while he seemes to lie still from bodily harmes, and nourishing Pride and Infidelitie by this his fained bondage, and so hardening in security, while he ceaseth from outward hurts.

SECTIO. VII.

AND doth he not also by this his fayned subjection to the Witch deceite the *Vnbelieving world*?

Yea

Yea certainly, and that many waies : As *First*, he withdraweth them from the acknowledgement of *Gods Providence* ; who onely hath power to send these euill Angels to torment the wicked, and afflict his children, and so to rob God of his glorie herein, and to referre it to the Witch, as if Satan were onely at her dispose.

And for their further confusion heerein, he prouoketh them in reuenge of their wrongs, not to look into their sinnes, which cause the same, or to looke vp to God who onely can heale, because he giueth the wound : But to *crie out upon the Witch*, to harry her to the Iustice, to scratch, and practise against her, and so, many times, to shed innocent bloud in accusing wrongfully : Or at the best, though the Law may bee satisfied, yet God is not glorified, nor themselues truely releuied, Seeing by vsing vnlawfull meanes for helpe, though the body may finde ease, yet the soule thereby is

more dangerously ensnared.

And hath not Satan another dangerous fetch in this subiection? That whereas many diseases come of naturall causes, which are well knowne to Satan, though the simple people are vtterly ignorant thereof: Yet seeing the Witch in malice intends the hurt of her neighbour, and to this end sets Satan on worke: heereupon it is concluded that all diseases proceeds from Sorcerie; and so heereby all sober and wise meanes are neglected to preserue health, the bridle is giuen to all ryot and excesse: and if any thing fall out, the Witch is blamed, and not our distempers.

Note.

SECTIO. VIII.

THus we haue heard one part of the couenant, *What Satan must do for the Witch:*

Now let vs consider on the other side, *What the Witch must doe for him againe.*

The

The maine matter is, that she must
gine her selfe unto him bodie and soule.
But this is coloured, first, by the
Time, he will not haue it presently;
because yet she hath not made vp
the measure of her sinne: And there-
in he deceiuers her, that she may re-
pent of her bargaine, God may change
her minde, &c. and so drownes in
securitie.

And to this end he hath another
colour, that is, the condition, if he
performe faithfull seruice: And there-
fore he will of purpose faile her some-
times, that so she may hope her selfe
free: yea he doth vsually leaue her,
when Authority arrests, to bring her
to confusio[n], that so now she may
shame the deuill, as wee say, and so
performe some hypocriticall repen-
tance.

And yet for all this obserue, I pray
you, his Deepenesse. in making her
sure.

Namely to preuent after repen-
tance, or at least to deceiu thereby.

Note.

C H A P. VI.

Of the Ceremonies of the Covenant.

HE bath further diverse ceremonies accompanying this covenant which tend very fearefully to the confirmation thereof.

And these are :

First, As the Lord hath a speciall Seale to bind his seruants vnto his obedience ; namely, the seale of Baptisme, Rom. 4. So when Satan hath once obtained this absolute promise of his Prentices, to yeeld themselues wholy to his deuotion, then his manner is, to set his seale upon them, thereby to appropriate them vnto him.

And this is commonly some sure marke vpon some secret place of their bodies, which shall remaine sore and vnhealed vntill his next meeting with them, and then for afterwards proue euer insensible, howsouuer it be pinched by any.

To

To assure them thereby, that as therein he could hurt or heale them, so all their ill and well-doing must depend wholly vpon him: And that the *Intollerable griefe* they feele in that place, may both serue to *seale* vp unto them their eternall damnation; And so to awaken and gine them no rest till the next meeting againe; that so they may hasten the *vengeance* that now they haue tasted of.

This shall appeare the better if wee consider the *next meeting*, and such *circumstances of place and actions*, that are performed therein.

SECTIO. I.

Of the Place where the Witch is summoned for further confirmation and binding of her to Satan.

When *Satan* the Prince of darknesse that ruleth in the children of disobedience, hath once entangled this *Nouice* within his snares, and set his *Prinie Marke* vpon her, thereby to bind her vnto him more surely, That she may bee yet further giuen

vp by the fierce wrath of the Almighty to his power : he hath yet many other *Policies* to effect the same.

As first,

She must bee *conuerted solemnly* into the house of God, there to make open testimony of her subjection vnto him, by renouncing all *former covenants* with the Lord.

And heere

Vsually, these things are performed in their order.

First, *Satan blasphemously occupying the Place whence the holy Oracles are deliuered*, doth thence :

First, require of his *Proselite* an acknowledgement of her covenant, causing her vsually in her owne person to repeate the forme thereof: *As I N. do here acknowledge, that upon such condition I haue ginen my selfe vnto Satan to bee disposed of him at his pleasure:* And

Secondly, when this acknowledgement is made, in testimoniall of this subiection, *Satan offers his back-parts to bee kissed of his vassall.*

Thirdly,

Of the co-
vening of
Witches
into the
Church.

*In Damo-
nology.*

1 Appro-
bation of
the coue-
nant.

2 Kissing
of backe-
parts.

Thirdly, this being done, he then deliuers vnto his Proselite, and so to the rest (for many are conuened at this meeting) the *Rules of his Art*, instructing them in the manner of *hurting* and *helping*, & acquainting them with such *medicines* and *poysons* as are vsuall herevnto.

Fourthly, *Taking also account of the proceedings of his other Schollers, and so approuing or condemning accordingly.*

Fifthly, for their further confirmation, he yet enioynes them *another ceremonie*: Namely, *so compasse about the Fount* divers times, there solemnely to *Renounce the Trinitie*, especially *their saluation by Iesus Christ*, and in token thereof to *disclaime their Baptisme*.

Sixthly, and in further token of their subiection vnto Satan in yeelding vp themselues wholy vnto his deuotion, behold yet *another ceremony* heere vsually is performed: namely, *to let themselves bloud* in some appa-
rant place of the body, yeelding the same

3 Information in the rules and myste-
ries of his Art.

4 Accoun-
ting for
profite.

5 Renoun-
cing Bap-
tisme.

6 Sacri-
ficing of
their
blood.

same to be sucked by Satan, as a sacrifice vnto him, and testifying thereby the full subiectiōn of their līnes and soules to his deuotion.

7 Carnall
and fami-
liar con-
uersing
with them.

Lastly, to gratifie them somewhat for this their dutifull seruice, it pleaseth their new Maister oftentimes to offer himselfe familiarly vnto them, to dally and lye with them, in token of their more neere coniunction, and as it were marriage vnto him.

These are vsually the ceremonies wherby Satan binds his Proselites to keep covenant with him.

And his Policies heerein are manifold; both in regard of the Witches themselues, as also in regard of others that shall take notice thereof.

Concerning the Witches.

His Policie in conuening them into the Church is :

1 Partly, to procure in them a conceit of the lawfulness of the busynesse (as being done in so holy a place) thereby to make them secure in continuing therein.

2 As

Satans po-
licieshere-
in 1 in re-
spect of
Witches.

2 As also to encourage the rather to hold out by reason of the companie where-with they meete, ready to hearten by presence and example.

3 And doth not Satan by this conveining them into the house of God, and there presenting himselfe vnto them, procure in their minds a conceit of his Deitie and soueraigne Power, that so they may yet better conceiue of their dealing with him, and more willingly performe all covenants, seeing as God he requires nothing but his due, as God he will performe with them to the full, and therfore they must not flinch from him.

4 And surely if wee shall looke vp vnto the ouer-ruling hand of God heerein, in giuing Satan his enemie leaue to Prophane the place of his worship, and thus to appeare there vnto his Proselites for their further condemnation : May not the Lord haue these ends herein in respect of these witches?

5 That here they may receive the punishment of their grosse hypocrisie, and prophannesse,

prophanenesse for their former abuse of Gods holy ordinances, and bodily seruice, lip-labour, &c. where they committed the sin.

2 That here they may be hastened to the participating of this punishment, by being prouoked to fearefull blasphemyn, and renouncing of that God whom formerly they serued, and so might bee more iustly subiected to the power of Satan.

SECTIO II.

And may wee not heere learne many profitable things?

Doth not our gracious God tender some light unto vs out of this darknesse? Yea surely.

1 Our Prophanenes is reproved, that abuse and defile the house of God with our bodily seruice, & vaine thoughts and speeches, rather like a company of devils, then the Saints of God.

2 Our superstition is condemned, in ascribing holinesse and perfection to the place of Gods Worshipp, as if the place did sanctifie our seruice, or sheld vs from danger: as if we were free from Satan

Uses here-
in to the
Saints.

1 Proph-
anenes re-
proued.

2 Super-
stition co-
demned.

Satan when once wee haue got the Church ouer our backes: As if no prayers were auailable but what were offered vp here. Doth not Satan hereby take away the benefite of private prayer which indeed is the life and touch-stone of the publike? Doth he not prouoke vs hereby to rob God of his glorie, in ascribing that vnto the place, which is proper onely to his Maiestie? Doth he not vtterly frustrate & preuent all spirituall worship of the heart, as if the performing of a little lip-labour in the house of God would serue the turne; wee need not stand vpō any inward touch or feeling, it shal suffice that we haue offered vp the sacrifice of our lips before the Lord. Surely when I consider the practise of the time, namely, when we come to the house of God which is appointed for publicke prayer to be performed iointly by the whole Congregation, we then fall to mumbling our priuatenotions, yea when the publick Exercises are in hand, so that for the present we neither can ioine with them, nay rather indeed do distubē & give offence.

3 Priuate
praying in
publique
exercises
taxed.

Customary and for-
mall worship repro-
ued.

2 Instructi-
on to walk
in great
feare in
God's
house.

offence to the Congregation, in not consenting with them, mee thinkes eu'en Satans Profolites may heere condemne vs, who cary themselues more regularly in the house of God to serue the deuill, then wee here to the seruice of God. These wretches, I warrant you, are kept from *sleeping*, they *spare* not their *bloud* to please the deuill, they are contented to submit themselues to any base office heereunto: Nothing can keep vs waking, not though *Iesus Christ* bee *crucified* among vs daily, though we are partakers of his *bloud*, yet wee will not *kisse* the *Son of Righteousnesse*; we cannot so much as *shed* a *teare* in testimony of our renouncing of sinne and *Satan*; whereas these wretches *spare* not their *decrest bloud* to shew their *homage* vnto *Satan*.

4 And are we not hereby taught, now to *feare* our *selues* most, when we are before the *Lord*, in his *Sanctuarie*, because *Satan* will now be one with vs, both to hinder vs in the seruice of *God* that we *shall not profite*, or else to *puffe*.

puffe vs with *Pride*, as if wee had de-
serued much heereby : and then to ac-
cuse vs of *presumption*, that so hee may
drine vs to *despaire*.

Surely, seeing wee cannot be free
from *Sathan's snares*, neither the house
of God wil protect vs, nor our owne
houses can shield vs, but *Sathan* wil
be closing to rob God of his glorie,
and vs of the comfort of any *publique*
duety ; shall not this send vs to the
searching of the heart? shall it not teach
vs to *worship God in spirit* : that so *Sa-*
than may not bee acquainted with
what we are about, and so may not
interrupt vs ; or if hee guesse at our
purposes, may be yet confounded,
in that our hearts are best knowane
to the *Lord*?

It is our comfort vnspeakable be-
fore our God, that hereby wee de-
sire to *worship him in truth*, because,
as our hearts witnesse with the *truth*
of our endeouours, so doe they also
witnesse for God against vs, the *imper-*
fection of them: that the *Lord* may be
justified when hee judgeth, *Psal. 51. 4. 5.*

I That

2 To serch
& subdue
the heart
to worship
God in
spirit.

That Sathan may be preuented, and confounded, by this *indging of our selues*, that heereby wee may be daily *prouoked to perfection*: by labouring to be found in Christ, not hauing our owne righteousnesse, and so may grow vppe in him to perfect holiness, *Philip. 3.13.*

3 Publike worship to be tried by the heart.

To recant vs from the loue of the world.

1 Reproueth pompos & carnall decking of god his house.

Shall not this teach vs to *trie* our *publike worship* by this touch-stone of the heart, and not the place? Shall it not *weane vs from the loue of this world*: seeing no place so holy, no *meanes* so sacred, but by Sathans policie they may be abused? Shall it not prouoke vs to *hunger after our dissolucion*, that so we may freely and continually glorifie our **G O D** in his blessed kingdome?

Doeth not this condemne that *pompous and carnall decking of the house of God*, rather to please the eie, then affect the heart, rather as a Pallace for the god of this world to reuel in, and prey vpon new-fangled and silly soules, then a place of *spirituall worship*, for the great **G O D** of Heauen and

and Earth?

Certainely, when I obserue some occupying the place of Gods worshippe : and thence deliuering vnto Gods people *Chaffe instead of Wheat*, nay sometimes *poison in lieu of wholesome foode*, making merchandise of the word of God &c. may I not conclude, that these are the *diuell's factors*, bartering their owne, and their peoples soules vnto him, for a little, *vaine credite*, and for a few shekells of siluer, and morsels of bread? heerein farre worse then the diuell himselfe, that whereas he meanes plaine dealing, to drawe them to damnation: these notwithstanding pretend to shew them a nearer way to Heauen, promising libertie, when themselves are slaves to corruption, and so nouzling in securitie, and excluding repentance, do thereby cary their people in a *dreame* vnto hell, 2.Pet.2.19.20.

And when I consider on the other side, that *faithfull teachers*, who labour by *enforcing the Lawe*, to bring the people to a *sight of their sinnes*, and

2 Here reprooved carnall & merchant-like teaching.

2.Pet.2.2.
Ezech.13.

Note.

Faithfull teaching iustified.

Mat.11.28

so to a *deniall of themselves*, that they may hunger after Christ Iesus : being loaden with the burthen of their sinnes : That such, I say, are notwithstanding traduced, as *Preachers of damnation*, no better then *Satans harbengers*, to drine *folly soules* through *despaire* into the *very snare and pitte of destruction*.

Me thinks I obserue heere, a farre more dangerous practise of *Sathan*, then this, with these *Nouices*, to renounce their *Baptisme*, euen to cause the people of God vtterly to reiect the true means of their *saluation*, namely Christ Iesus.

Gal.3.24.

In that he will not suffer them to see, what *neede* they haue of him, by *humbling* them with the *Law*, that so they might bee forced out of themselves, to relie wholie on his sacrifice for the pardon of their sinnes. Is there not more hope of the *saluation* euen of these *Witches*, that are thus kept sensible of their wofull estate, either by the smart of their *privie match*, or by such continuall tampering with them

them, sometimes by *ugly apparitions*, to *terrifie them*, oftsoones to keepe them *watchfull by continuall employments*. Is there not, I say, more hope euен of the recouerie of such, then of many thousands in the world, who are *lulled a sleepe in securitie*, and fat-ted vp, without all sense of danger, euен to vtter destruction?

Desperate
estate af
secure
ones.

Oh that we were wise to vnder-stand these things, to *Trie the spirites*, and choose the good and perfect way. Is not the *Prophet a snare upon Mispath*? and profound to deceiue? Is it not iust with God, that because wee haue not receiued the trueth, *therefore to give vs vp to strong delusions to beleue lies*, 2. *Thess. 2. 11. 12.*

Well, this we may learne, by this impudencie of Sathan, in abusing *the place of Gods worship*: and drawing his Proselites hither for their further confirmation in their subiection vnto him.

And are we not yet further taught hereby, to *make a profession to our God of our subiection to him*, and that pub-

Instructiō
to professiō
Christ pub
likely.
1. Pet. 3. 15.

Damned
cruel
taxed.

State-chri-
stians con-
demned.

likely, when wee shall be called hereunto furtherby the magistrate, to giue an account of our hope, or by the Minister to approue our profiting by the word; or by our Christian brother, to confirme him therein? nay, ought we not, to stop the mouthes of the wicked, by acknowledging our soueraigne Lord the great God of heauen and earth: seeing the wicked are not ashamed to honour their master the diuel: glorying in this, that they are the damned crue? &c. Shall not euен these silly deceiued soules, rise vp in iudgement against such monsters, that are drawne to that through feare, or ignorance, or hope of present release, seeing these wittingly and malitiously, as it were defie God: & with an high hand, blasphemē, and treade vnder foot, the blood of the covenant, acknowledging willingly, and with great applause, their subiection to Satan? Nay, shall not our Politike and State-christians, bee condemned by these poore and base creatures, who vpon necessitie, and through faire promises

Les onely are brought to this subiection?

Surely, when I obserue, the *wisdom of the flesh* in many *great & migh tie of the world*, that eyther come to the house of God, only to *receiue honor, & to maintaine credit*, and outward esteem; or else, to hedge in some profit and suck soime aduantage hereby; or else rather, to honour the *word* by their presence (for this is vsually the best end) then to be humbled and reformed thereby, rather, I say, to *controule the ordinaunces of the mightie God*, then to be brought in subiection vnder the power thereof: may I not conclude, that heerein they rather *publise their homage unto Satan*, then testifie any obedience vnto the Lord? Are not these the very stra-
gems of Satan, to ensnare vnstable soules, by causing them thus to abase the word, thus to peruer the holie ends therof, are not the wicked hereby iustly *given up to the illusions of Satan*, for the profaning of Gods ordi-
nance? do they not by these abuses,

As rather
seruing
the diuell
then God.

Note.

testifie their *obeisance unto the Diuell*, while they pretēd the honor of god, doe they not in seeking their owne honor, abase that which belongs to the Lord, approue themselves to be imps of that *king of Feare*, who in all things seeketh to robbe God of his glorie.

Authority
aboue and
cōtrary to
the word,
reproued.

Absolute
subiection
to man cō-
demned.

And what else may wee deeme of that *high mysterie of carnall wisedome* challenging *Preheminence ouer the word of God*, in determining *Lawes*: besides, or contrary to it, *confining & suiting it to it crooked Rules*; *binding and loosing it*, for the satisfying of it lusts. Is not this a *plaine badge of that man of sinne, that sonne of perdition*? Is not this an apparent euidence of it *subiection to Satan*? And if wee shall scanne the *mystery of that sublimated policie*: that nowadayes, he is not a wise man, who is not a seruant vnto men, submitting himselfe to be new *moulded & fashioned according to the lust of his Patron*. This blasphemously chalēging him as his proper creature; & the creature rejoicing as

as in his soueraigne creator, conforming heart and hand simply to his deuotions: May we not see Satan here aduanced as god of this world in the children of disobedience? May we not conclude, that such absolute subiection as is giuen vnto man, is wholy taken from God, and given to the Diuell?

And what may wee deeme of the common *Idolatrie* of all sorts? One makes the *wedge of golde* his *hope*: An other makes his mistris the soueraigne of his heart: this, makes his belly his god, the other *sacrifices to his net, &c.* Are not all these (in effect) sacrificers vnto the Diuell? Is not subiection and homage performed vnto him, euen in them all?

What shall we thinke of the *generall and ordinarie seruice* of God in these dayes; *the most feare him with their Lippes*, but their hearts are far from him: the best vsually serue him but by halves, they *cannot be Saints*, God must beare with the in some sin; they *must lie*, & therefore they must strain a lide: they are *but flesh and blood*, & they do

Diuers
Idolatries
of the
world re-
proved.

do what they can, God must be merci-
full to them in this &c. Do they not in
all these, shew themselues seruants
to him, whom yet they obey, euen
the prince of darkenes, the great deceiver
of their soules?

As the ho-
mage to
Sathan.

Iac. 3 3 4.

Hypocrits
condemned

2. Pet 2 20
Gala. 6 12

Matth. 23 .

Is not Satan the lord of their harts,
while they serue God but with their
lips? & doth he not hereby hold their
hearts faster bound vnto him, in that
hee giueth way to their bodily seruice;
nay, will he not haue their tongues al-
so at his deuotion, at a pinch, to curse
the same God whom they seeme to
blesse, or to slander their brethren, and
condemne theē of hypocrisy, because they
labor to serue God in spirit & truth?

And is not Sathan's cunning the
more dangerous, in that he is content
to hold the wicked but by one string?
Is not their state more dāgerous, that
while they seem to haue escaped the
pollutions of the world, & to make a faire
shew in the flesh; as if they were good
Christians, glorious sepulchres, yet ey-
ther inwardly they are full of rotten
bones, or else one dead flie will be suffi-
cient

cient to corrupt all the ointment of the Apothecarie, easily may Satan recover his full possession againe: euēn by reason of that one traitor, which they shall nourish in their bosomes: Shall he not reenter with seuen worse spirits, and so the later end of that man shall be worse then the beginning: The dog shall returne to his vomite: and the swine vnto the mire, of which he was cleansed, and so become twice dead, and pluckt vp by the roots: euēn two-fold more the child of perdition, then ever he was before?

O that wee were wise to discerne our selues whose we are! and whom we serue! how long shall we hant betweene two opinions? If God be Lord, deseruing all seruice at our hands, enabling vs by his spirit, to offer vp our bodies and soules, as a reasonable seruice vnto him: (& what more reasonable then to giue him his owne, that hath bought it so dearely.) If his yoke be easie to those that will take it vp, and his commaundements not grieuous, to those that will endeavour the performance thereof.

If

Eccle.10.1

Luk 11.20

2. Pet. 2.22
Iude 12.

Mat.23.15

Rom. 12.1

Mat.11.29

2.Cor 3.12

Phil. 2.13

Phiii. 3.

Phil. 4. 6.

1.Pet. 5.7.

1.Pet. 7.18

Phil.3. 13.

If hee bee contented to accepte according to that which wee haue, not requiring what he giue vs not. If he vouchsafe the Will instead of the Deed: If hee that giues Will, will giue the Deed also, that wee may serue him in *Truth*, though wee cannot bee perfect: That the sense of our imperfection, may still send vs vnto the Fountaine Christ Iesus, that so from him wee may still draw forth waters to eternall life, being daily sonnd in him, not hauing our owne righteousnesse, that so through him wee may daily make *our requests Manifest* at the throne of Grace: That we may bee carefull in nothing, nor fearefull of any thing: Casting our care vpon God, because hee careth for vs, and committing our selues in well-doing into the hands of our faithfull Creator, still forgetting that which is behind, that wee may hasten to that which is before, for the price of our high calling in Iesus. Who may not trie himselfe hereby whether he be in the faith or not? Who will not daily striue and endeouour

endeuour to make himselfe thus manifest vnto God and to his owne conscience? If hee that is *in Christ* must bee a new creature; so new that all old things must bee abolished, because hee that abids in the flesh cannot please God, *Rom. 8.* And if wee nourish but one knowne sinne wee are guiltie of all: If wee must haue respect vnto all Gods commandments, desirous in all things to please our blessed God, *Not caring for the flesh, to satisfie the lusts thereof:* Wil it any thing auaille vs to plead *Flesh and Bloud?* If there be but one thing wanting, will all the rest any whit auaille vs? If Christ Iesus bee not thus vs in, *That the bodie is dead to sinne, but the Spirit is life for righteousness sake;* Are we any better for all our formall righteousness then very *Reprobates,* the very slaues of Satan to whom yet wee do obey, to whom we there performe most acceptable seruice, when wee doe thinke it sufficient to serue God according to the flesh, either by halves, for a sease, &c.

2.Cor.5.10

2.Cor.5.17

Iam. 2.12.

Psal. 119.

Heb.13.18

Rom. 13.

Lue.18.35

2.Cor.13.5

Rom. 8.

2.Cor.13.5

Let

Triall of
sinceritie.

Let this serue for our *Triall heere-in*, and let vs giue our hearts to obserue heere further matter;

Doe wee thinke that Sathan in tampering thus with *Witches*, enten-deth onely, eyther their owne *bane*, or else, by them to hurt onely the *bodies* of others?

No surely, as his principall end is, by all meanes to *dishonour God*, and discouer his malice, and rage against the Almighty, so doth hee expresse his hatred against God, in *destroying the Creature*, and in the Creature that which most resembleth God. And therefore he not onely aimeth at the *Divine soule*, but by all meanes labo-reth the *generall confusion of mankinde*: that so (if it were possible) he might *robbe God of his glory*, in sauing any; you see how hee spared not our very *Saviour himselfe*, the *head of his Church*, and will he not attempt (if it may be) the destruction of all the *members*? And doth he not prosecute this his designe, in the other Ceremonies, whereby he obligeth these mis-

Mat. 4.5.6
7

miserable wretches yet faster vnto him? For, what else doth that other practise of his ayme at, in taking account of his vassals, and informing them in the mysteries of his damnable trade: rewarding them accordingly as their paynes hath beene, and enabling them hereby to commit further mischiefe?

As hereby he blasphemously imitates the Offices of that great Judge and mightie Saviour: instructing them as a Prophet in their severall dueties, censuring them as a Supreame Judge and soueraigne, according to their exploits.

As their high priest enjoying the sacrifice of their blood, as a pledge and bond of their allegiance, and satisfaction for their failings: So doth he hereby also more desperately insnare their soules: As,

1 Arresting them hereby wholly to stand to his verdict, & so to make a mocke of the day of Christ's comming.

2 Deceiving them vnder pretence of these naturall medicins, as if it were

Vse of the ceremony of accouning with his Prose-lites.

ⁱ Sathan herein blasphemously imitates God, vsurpeth the offices of Christ.

How the Witches are deceived hereby.

Note.

by

by vertue of them, not by anie *Conenant* with him, that such effects followed.

3 And binding them hereby surely to him, by his familiar & carefull dealing with them, in furnishing them with all meanes, to become maisters of their desires.

4 Puffing them up with conceit of extraordinary skill in Natures secrets, & so with a *vain imaginatio* to be as gods, through such rare knowledge and great power: thereby *lulling them in security*: that so they may hasten their damnation. *Thus are these Witches en-snared thereby. But may not this his policie extend it selfe also unto others?*

Yea surely; Behold (faith reuerend Latimer) *The diuell is a more carefull and painefull Dioclesian in his charge then many of our idle and Idle Pastours are in theirs.* Satan is neuer idle, he is alwayes going about to destroy the soules of men: These sleepie dogs lie still in their kennells, fatting themselves with the fleece, & leauing the flocke to be deuoured of the Wolfe.

Conuictio
of idle mi-
nisters
hereby.

Essay 56.12

2 Sa-

2 Satan is alwaies *resident* vpon his charge to keepe the same in his clawes: These *leane the Flocke*, and attend the Courts of Princes, or their Hounds and Hawlkes, or worse: as for the Flock it may sink or swimme; Better farre to bee such ones *Dogges* or *Horses* then to haue their soules committed vnto them.

3 Satan he will take account how his Schollers do profite, he will see that the *non proficient* shall bee sneaped, and the *painefull encouraged*: These by their *euill example* corrupt the Flocke, discourage those that are *forward* and *zealous*, encouraging those that liue at ease in *Syon*, and will eate any flye, as peaceable men, quiet neighbours, wise and discrete subiects, &c.

4 Satan will not cease to *informe* his *Proselytes* further in the *Mysteries* of their *Trade*, that so they may bee more *skilfull* and *profitable* in his *service*; These complaine, that the *people haue too much knowledge*; they labour rather to keepe them in *igno-*

K rance,

Note.

Iud. 16.24.

rance, and to darken the light by their prophane handling thereof, that so they may plucke out the spirituall eyes of their people, and so to leade them about with them, like *blind Sampson*, to sport with their follies, and gaine by their infirmities.

Thus shall Satans vigilancie condemne the sleepinesse, and carelessnessse of carnall Pastors.

But this is not all that may bee gathered out of this Ceremony.

1 May not this bee a *stumbling blocke* to the *Separation*, to renounce our *Assemblies*, when *Witches*, yea the *deuill* and all, can *Lord* it therein?

2 May not this be an occasion to *despise the holy Ordinances of God, the Word, Baptisme, &c.* seeing they are thus prophaned by these cursed miscreants, and so in seeking to runne from God, or rather from the *deuill* abusing these things, even to runne to him, with the *Anabaptist* and *Familist*, for *Reuelations* and *Enthusiasmes*.

Stumbling
blocke to
the separa-
tion.

Stumbling
blocke to
the Famili-
list and
Anabap-
tist.

If

If now wee shall take a further view of that other ceremonie in causing his Proselite to compasse the Font, and there to Renounce her Baptisme: as heerein he intends to harden her heart the more, by this blasphemous disclaiming of the Seale of her salvation, and so to bind her more firme vnto him; so hath he also divers Fetches heerein to deceiue others.

As First, to cause *Ignorant and unstable soules*, to rest in the necessitie of the outward Seale.

As 1 To feare damnation if they want it, which gaue occasion to that blasphemous and sacrilegious intrusion of *Midwives* to the performance cie of that ceremonie in a case of necessitie.

2 To presume of certainty of salvation vpon the having of the Seale; as if outward Baptisme made a Christian, and nothing else, and so to open a gappe to all profanenesse.

3 And so by building salvation vpon the outward Elements and meanes; thereby to imply an uncer-

Policie in
renoun-
cing the
outward
seale.

1 In cau-
sing the ig-
norant to
rest there-
in.

To build
saluation
vpon visi-
ble means.

tainety, and fayling thereof vpon the want of outward meanes: As if vpon extremitie, wee should bee enforced to deny our profession, therefore we should bee depriued of our saluation, if by persecution wee should bee driuen from the outward meanes, as the *Word, Sacraments*: therefore also our hope of safety were gone. And hence

4 Erecting an *Anti-christian visibilitie*, as if *no Church*; where *no publicke libertie of the Meanes*: That onely the *True Church* where the *Forme of Religion* is kept a feote, howsoever the power thereof bee therein denied.

Thus doth Satan deceiue by this Ceremonie of Renouncing Baptisme.

And doth he not also notoriously beguile vnstable soules by that other ceremonie, In causing his *Proselite* to confirme her subiection by *venting of her bloud* and *offering it vp vnto him* as a *Sacrament* of her loyalty, and entire deuotion vnto him?

Yea surely, he may pretend hereby

*Vse of the
sacrifice of
bloud.*

by *Thankefulnesse in the Witch* that thinkes nothing too deere for him.

To the Witch.

He may intend hereby *the prophanning of the bloud of Christ*, as if her owne bloud should seale vp her faithfulnesse and pledge her zeale to encrease his Kingdome.

He may hereby *make her more desperate and greedie to shed the bloud of others* in reuenge of her owne.

He may heereby prepare her by *this continuall issue of bloud*, causing paine and waste of the bodie, to hasten her owne destruction by *accusing of her selfe, &c.*

But his intent is also to condemne the world: That will not affoord a good word for Christ, not endure a fillip for him, much lesse *insist unto bloud* in so good a cause. As also to scorne and condemn the Manhood of the world that consists onely in this, to shedde their bloud in reuenge of their owne quarrels, or for the defence of their friends, *A Witch* will do as much to please the deuill: *A Witch* will not spare her bloud in her M'. quarrell.

Vse to the world of condemnation.

2 Of de-
ceit; 1 He-
retickes.

Papists
herein de-
ceiued.

And so to deceiue the world: As first Heretickes, that if they iustifie it with their bloud the cause is good; so say the Papists, so boasted the Ancient Heretickes.

Secondly, seeing these *Witches* are adored as *Gods*, in the hearts of godlesse people, therefore if they spare not their owne *bloud*, may they not be prodigall of the blood of others? This is one ground of all that *cruel murthering of infants, of friends, of enemies; yea bath-
ing themselues in the bloud of Prin-
ces*; They (for the most part) are pro-
digall of their owne *blond*, yea they offer it vp willingly vnto *Satan*, to pre-
uaile by this meanes in their wicked purposes, and must they not *gratifie him with continuall shedding of bloud*? must they not satisfie their owne bloud by *pouring out the bloud of the greatest*, that so thereby they may make way for Generall conuulsions, and massacres of all sorts.

Thirdly, nay who will not seeke to *imitate these ghostly Fathers*; nay indeed who can choose but follow them; ei-
ther

ther they will *coſen and diſapoint their followers*, and ſo through diſcontent and deſpaire will drieue them to *Butcher themſelves*; or elſe by partaking with them in their deuileſh plots, they will draw them within the *compaſſe of Authoritie*, that ſo their bloud may recompence their offenſes.

If now for euery drop of bloud which the *Witch* ſhall ſhed, ſhe may *gaine ſo many ſoules to the deuill, or take away life from ſo many others*, Is not her bloud deerely bought?

Looke to this you that ſeeke to theſe *Proctors for the deuill*, you that betray the glory of your God in ſeeking helpe of Sathan: behold the Lord will giue you vp, and reme-ber that which followeth.

You ſhall haue the honour to *kiffe the deuils back-parts*, and ſo hath the *Witch*: The bader and vnſeemelier the homaſe is, the more it binds, *Reason being turned upside downe can-not iudge otherwise thereof*: The more vnſeemly the more it binds, as

Practiſe of
Papists.

Uſe of kiſſing Sa-tans back-parts.

The glorie
of Popish
Religion it
shame.

Of Incu-
bi & suc-
cumbi.

agreeable to flesh, that delights in filthinesse, it is iust with God to giue vp to such slauish basenesse, because his seruice being most pure and holy, is reiecte. Looke vpon *Poperie the nurse of Witch-craft*, most glorious in her *greatest libertie to the flesh*, in the *grossest filthynesse thereof* commanding *horrible uncleanesse* not to bee named, as if *delighted in kissing Satans backe-parts*: Thus doth Satan recompense his best schollers.

That we may *present* this, *learne* we to *Regard the knowledge of God*, to *encrease* thereia, to make conscience of practise as wee know, so shall we not bee giuen vp to such monstrosus wickednesse, *Rom.1.28,29,30.*

As for that *Primate familiaritie* which *Satan* hath with the *Witch*, in conuersing with, and *carnall knowledge of her body*, whether this be performed *really*, or by *some collusion*, it matters not: I dare not simply deny but that *Satan* may haue this dealing with her, as being able to *assume a dead bodie* that is not yet corrupted, and

and so by his spirituall qualitie so farre to enlue the same, as that, though not by any seed therein, because it appeares that it purgeth out together with other humours, immediately vpon the dissolution, yet by some other seed, stollen from a living body (to which I rather agree, because it is confessed that such seed is vsually very cold) he may pearce the body of the Witch.

And further also so affect the same, as through the divine justice to procure some monstros birth, either through mixture with the seed of the woman, or else (which I rather incline vnto) he may by his skill, through Wind or other pestilent humours, so affect the body of the Witch as that it shall swell, and encrease, as in a *True Generation*, yea at the time of the birth, shall bee subject to paine and such trauell as is vsually to women in such case, and then in the time of the breaking open of the wombe may foist in some *Infant stollen* else where, or delude the eyes of the

How Satan may haue carnall copulation with Witches, and of the effects thereof.

the beholders with some *Impe of his owne*, in the shape of a child; or with *some dead childe taken up* and enliued to the purpose: Which things are easie for him to doe, thereby as to give testimonie of secret acquaintance, so to deceiue the *Witch* with her new *Darling*, which likely shall bee but a *babie of a day old*, so to encrease withall her sorrow, and yet ease of the trouble, which is happily the desire of such monsters, that so they may be free to the satisfyng of his, and their owne insatiablie lusts.

This (I say) howsoeuer it may bee granted, yet I cannot see but all this may bee done, as well as others of as great consequence, *euен by delusion and imagination*; *And yet both to one end*, *euен to deceiue the Witch, and Others*.

Touching the *Witch*, she is hereby deceived many waies: As

1 She is fed with shadowes in steed of substance, with cold and dead delights, in steed of reall contentment of the flesh.

2 She

The Witch
how decei-
ued, here-
by.

2 She is put to a great deale of paine and torment in the bearing and birth: and in the issue, either some *Monster* or *Abortive* is brought forth to encrease her sorrow, and procure *Horror* and *Despaire*.

3 This *disapointment* of her *lxx*, *enrageth* and *encreaseth* the *fire*, and so prouoketh to further mischiefe for the satisfying thereof.

4 So is she faster bound vnto *Satan* for the *satisfying* of her *lusts*; and for the *gratifying* of her *Maister*, still put vpon new mischiefes, that so at length she may make vp her mea-
sure.

Thus is the *Witch* deceiued by this familiaritie with *Satan*: And doth not this also proue a snare vnto others? Yea surely.

This *conuerting* of *Satan* with the *Witch*, hath beene the ground of all these *Conceits* of *Fairies*, &c. whereby the *Papists* kept the ignorant in awe.

And is not the Lord *robbed* heereby of the *glorie* of his *injustice*, who *punisheth* *Adulterie* sometimes with

strange

How o-
thers are
deceiued.

God rob-
bed of the
glorie of
his iustice.

strange and monstros births, That be-
cause by this familiaritie with Satan
some such monsters are eft-soones
brought forth, therefore all such
effects are restrained to this cause:
either some Witches brat is foisted
in, &c. or else caused by Witch-craft,
&c. Thus is the Lord robbed of the
power of his iustice, when his imme-
diate hand is ascribed vnto Satan.

CHAP. VII.

Of Diuers other meanes whereby Sa-
tan confirmes his Proselytes in their
covenant with him.

BEsides these former Ceremonies
and familiaritie, mentioned be-
fore, Satan hath other meanes also, as
occasion serues, and their dispositi-
ons suitable, to keepe his Nouices
from reuolting and starting from
him. For there is no question, but
notwithstanding all this former
making sure, yet some occasion
will

wil be offered to startle these Witches, and so to procure some remorse for the bargaine.

1 Eyther some outward affliction, or their owne present case, beeing likely miserable, suffring much want, &c. may breed discontent, and so Repentance of the bargaine.

2 Or else, the Lord may awaken the conscience by the power of the word, and so confound this desperate match; or Sathan himselfe may of purpose faile his pretended mischiefe, leauing her for a season, or not doing according to her commaund, therby to prepare her by this qualme to eternall vengeance.

Wherein, lest shee should now grow altogether melancholie, and so submit her selfe indeed to the true meanes to vndoe her bargaine.

Obserue I pray you how Sathan be-stirreth himselfe.

First, in this case, he will not stick to delude her with proffers of gold, and daintie fare, graunting her opportu-nitie

Occasions
of repen-
ting of the
bargaine.

How Sa-
than dea-
leth here-
in.

1 makin
glo ious
pro fers.

2 Vsing
strange
terrors.

nitie, to satisfie her lusts, where shee likes, as her age and disposition is, heaping on *kindenesse vpon kindenesse* vnto her; fitting her with musick and al carnal delights; flattering and crowding most basely into them according to their mere stirring and generous disposition.

If by these meanes hee cannot yet make them sure, but that the *sting of conscience* doth still stagger, and challenge the bargaine; then he discouereth him in *another fashion*.

1 Not onely *keeping them shorter*, that they may fawne vpon him, but *threatning to discouer them*, that so they may vndergo *the punishment of the law*.

2 Yea further also *withdrawing himselfe from them*, and so refusing to be at their checke; yea crossing them in their desires, and *contradicting or exceeding their commands*.

3 If this wil not preuaile, then he causeth them to *renue their homage* by *yeelding their bloud*, to bee sucked of him, which hee will not faile now more freely to drawe out, euen to fainting

fainting and extreame pining of his
staggering proselite, and appearing fur-
ther unto them in most fearefull and vgly
shape, thereby to hold them in with
feare, yea, not sticking sometimes to
ithreaten with present death, by tearing
them in peeces, scorching them with
flaming flashes, &c. and all this to
let them see *what they are like to trust*
to : that so euен through despaire,
they may rest content with their bar-
gaine, vpon hope that their torments
may be yet deferred, or at least vpon
necessitie to please their cruell mai-
ster, and so resolute to make the best
of a badde market, and to take their
pleasure while they may : or at least to
prepare way heereby for their disco-
uerie, as being weary of his seruice,
and greedie of further employment:
It vsually falling out in such cases,
that when by these terrors of Satan,
these filly soules shal be brought to de-
spaire,

The horrour of their Conscience
will not let them be at rest : but ob-
scurely euен now wil not faile to vse
often

Feareful
Appariti-
ons.

Note.

often meanes of their discouery, cyther by voluntarily coming to the parties afflicted, to be scratched of them, or confessing themselues in generall, guiltie, of such and such things; and by their diligence about the distressed parties, and often enquirie concerning them, or else by their faint and sottish excuses of themselues. By such like meanes, I say, they will not obscurely detect themselues, through the guilt of their conscience, and so hasten hereby their deserued vengeance.

C H A P. VIII.

Of the divers kindes of Witch-craft, where especially of Good and Badde Witches, and that the Good Witch is the most dangerous and powerfull.

Two kinds
of Witch-
craft.

THERE are two Principall kindes of Witch-craft.

Namely, *Dinining*, whereby strange things are reuealed, cyther, past, present, or to come, by the assistance of the *Dinell*.

Or

Or *working*, which is employed in the practise and reall working of strange things or wonders.

Concerning the former of these, my purpose is so far to speake thereof at this time, as may concerne the Discouerie of the *Good Witch*: who specially triumphs in this power of Diuination, and *coniecturing of unknowne and hidden things*.

1 And therefore, first let vs consider, *By what meanes Sathan may give notice of unknowne things*.

2 *How far bee can proceede herein*.

That Sathan can discerne (in some measure) *things past*, and such as are *to come*, is apparent.

1 Because he is *acquainted with the prophecies of the word*, and so stealeth out of them many secrets, concerning things to come.

2 Sathan being exquisitely skillfull in the knowledge of naturall things, as of the influence of starres, constitutions of men, the kindes, and vertues of plants, rootes, hearbs, &c. may out of this experience giue a

L pro-

How Sata
knoweth
things to
come, and
how farre.
By aquain-
tance with
the Scrip-
tures.

By skill in
Nature.

probable guesse, at events of things, out of the certainty of their causes.

By his presence in most places.

3 The presence of *Sathan* and the euill *Angells*, in most places; and communicating their knowledge together, where-through they are acquainted with the *secret consultations* of *Princes*, may giue also furtherance to this knowlege of things to come, as hereby being able to inform their *Agents* hereof, who acquainting by this means, the world withall gaine this reputatiō, *to foretell things to come*.

By his power in putting euill purposes into the minde.

4 Adde we hereunto, the power of *Satan*, in putting into mens minds, wicked counsels and purposes: which he discerning to be apprehended, & resolued on, doth thereby acquaint his Proectors herewith, and so they become to foretell of the same.

By his nimblnes & agilitie.

5 Consider we the agility of *Satans* nature, wherby being able to conuay himself in a trice from place to place, hee comes by this meanes to the notice of many strange and hidden things to the vulgar and ignorant, and so communicates them, to serue his

his turne, to his Proselites and Creatures.

6 Especially consider we, that *Satan being Gods instrument to execute his iudgements in the world*: hath therefore euen from the Lord reuealed vnto him many things ; as the *place, time, and manner*, how such things should be done : which Sathan (being no blab) can publish to serue his turne, so farre as shall tend to the triall of the Church, and stumbling of the vnbeleuing world: thus he came to reueale vnto *Saul his end*, as being informed thereof by the Lord : who had taken his *good Spirit from Saul*, & left him to Sathan, and so informed Satan in the meanes to execute his wrath vpon him, *1.Sam. chapter 28. verses 20.21.*

By diuine
reuelation

M.Perkins

Thus may Satan attaine to some knowledge of things to come.

If we would know how farre :

1 Surely, wee are to vnderstand, that to the Lord only belongeth this absolute prerogative, as to *know things to come certainly, &c.*

How God
knoweth
things to
come, and
how Satan

2 In *The nature of the things themselves, without respect to their causes and signes.*

But Sathan onely knoweth them probably, and by their signes & causes.

This ground being laid, we may hence gather, that the *good Witches* being informed by Satan, know no further then their Tutor, that is, *probably, doubtfully, and deceitfully*: and therefore must needes deceiue themselves and others.

This shal appeare the rather, if we consider the meanes, whereby they attaine to this knowledge: which being no ordinance of God, to reueale secrets, nor any *instinct of Nature* yeelding directly such effects: it must needs follow, That the knowledge contriued there-from, proceedeth from Satans *cunning*, shrowding his familiaritie and intelligence vnder the rule of these creatures, that so it may not be discernd to come from him, but rather from the prediction of the *Rule of Nature*: as also, if it prooue doubtfull and contrary: yet
Sathan

Sathan's credite may be saued : seeing he can post it off to the vncertainety of the Creatures, or some accident altering the former prediction.

It being most certaine, that as the knowledge of *Satan of himselfe*, is at the best doubtful & conjecturall in many things : so it becomes hereby much more intricate and deceitfull, when it is shrowded vnder the maske of *Nature's infolded varietie*.

What this *varietie of Nature* is, appears by the *ancient practise of the heathen*, among whom, by these & such like means *Satan* raigned as the *unknowne God*.

These were the *Flight of Birds*.

Actes 17.

2 *The Intrailes of beasts*.

3 *The obseruation of the Stars and those celestiall bodies*, *Esay 44*.

4 *Dreames*, *Dan.4*.

5 *Lottes, Hest.3*.

Of all which we may thus conclude, That seeing 1 these were not ordained constantly to fore-tell things to come, 2 neyther haue any naturall propertie inherent in them, yeelding

such knowledge, or any likelihoode thereto: neither indeed was it *necessarie* that men should be acquainted with what is afterward, otherwise then may concerne their Saluation: seeing the word is sufficient for this: therefore it followeth necessarily:

- 1 That these are but Satans *cloaks* to *conceale* his immediate and dangerous Couenants with men.
- 2 That by these Satan withdraws men from *embracing of the word*.

2. Thef. 2.
11.12

- 3 That for the *contempt of the word*, the Lord in iustice giues vp to be *deceiued* by these, so farre forth, as not only to *rest* in these predictions, and so by the *uncertaintie* thereof to bee *confounded* thereby: but as if so be the reason of this *vncertainty*, and fayling in the *successe* of these predictions, proceeded rather from *want of our obsequiousnes*, and diligence in attending these predictions, then of anie reall improbability and absurdity in them: hereby Satan maketh way for his further aduancing in our hearts aboue all that is called God, by *procuring*

Note.

curing vs to a more base subiectiōn and bondage to the *Lawe of the Creatures*, toyling vs with a more painefull studie and inquisition into the *bookes of the Creatures*. And so prouoking vs to a worship of the *Creature*, by confidence therein, aboue the Creator blessed for euermore; And so in the *Creature* to worshippe the *Diuell* especially:

And that;

- 1 By *obeying his councell*, in leading vs to know, what concernes vs not.
- 2 By *using his meanes*, for the compassing of this knowledge.

3 And by *resting still in the meanes*, though yet they doe deceiue vs.

4 *Embracing his intelligence*, clouded vnder the *vaile of naturall causes*.

6 *Referring the successe of things*, not to the *prouidence of God*, but to the *power of satā*, ordering the same therby.

For our furthir information heerein, we in few words these kinds in particular, that so the vanitie of

L 4 them,

them, as they are vsed, in Witchcraft, may the more liuely appeare to vs.

Diuinatio
by flight
of Birds
condēned.

First, concerning the *flight of Birds*, and the *noise* they make in the same; this, as it is plainly condemned in *Deut. 18.10. & 11.* so is there great reason hereof, seeing by no *ordinance of God, or secret of Nature*, the flying *high or lowe, on the right hand, or on the left*, the diuersitie of *noise &c.* can prognosticate of things to come.

Diuinatio
by entrals
of beasts
wicked.

As for the *entrailes of beasts*, *Ezech. 21. 11.* whereby *Nebuchadnezzar* is resolued in a doubtfull case, whether to attempt first; eyther the *Jewes, or Amonites*: this also is a plaine colour of Satans deceit, cōiecturing hereby, because neither by virtue of Creatures, nor by any speciall *ordinance of God* afterward, haue these Inwards of the Creatures any such power cōferred into them, to fore-tell things to come. Indeed, there is some prediction naturally arising out of obseruation of the seasons & alterations of weather, accruing to the *Phisition, Mariner, & Husbandman*. And this according to that order,

Mat. 16.2.

3.

order, God hath set in nature, from the beginning : but this is only *probable*, as to *guesse offaire or foule wether*. Which, though they allow *some predictions* by these *Creatures*, yet are they no warrant for others, that are *not ordained of God thereto*.

And therefore, whereas it is ordinarie to diuine of future things, by some such like, as by *finding a peece of iron*, signifying good lucke, but if *silver* be found, then it is euill; to haue a *Hare crosse the way*; to haue the *salt fall towards him &c.* these hauing no such vertue from Nature and diuine ordination, it must needs follow, that they are *diabolical*, or at least superstitious, & no way warrantable. Concerning *divination by Stars*, the matter seemes more difficult.

For although the *word* seemeth to condemn the same, *Deut. 18. 10. 11.* according to the iudgement of the best *Divines*, who though they differ about the *Notation* of the *word*, yet they agree all in this, that *divination by Stars* is directly forbidden : And the

Predictiōs
by what
creatures
vnlawfull.

Divinatio
by Starres
vnlawfull
Reason.

Esay 47. 13
14.
Dan. 2. 2.

the Scriptures also in allotting the same Punishment to the starre-gazer, as to the Magician, doe confirme the same. Yet hath this skill gained great authoritie and account in the world, and doth much deceiue the followers thereof: And that for these respects.

Obiect. I.

First, because the Starres are causes of many things heere below, and therefore it may seeme lawful to conclude and conjecture from such causes.

Answ.

And surely if they were particular causes of these lower things, I see not but wee might conjecture some what in particular from them: If these Starres had power to communicate the knowledge thereof in particular unto vs, Or if it were needfull that wee should know such particular events, Or there were no other meanes to communicate what is necessarie unto vs: But Seeing 1. the Starres are onely generall causes of things in the world, and that not certaine and infallible, but variable and subordinate, to the will of the Creator, who can for his Churches

Reasons
Why.

Churches good, alter their particular effects. 2. Seeing they are no ordinance of God to reueale such things vnto vs, as hauing no *virtue from their generall influence* to dispose and determine of particulars. 3. Seeing it is not needfull wee shold know of such particulars, any otherwise then the *Word* doth supply: And if this bee sufficient what neede wee other? It must needs follow that these predictions are vnlawfull. 4. As reiecte of the Lord, and therefore proceeding from the devill. 5. As presuming to fore-tell particular euents of things, which onely belong vnto the all-seeing and most wise God.

2 If it be alleaged, that *What is fore-told by Astrologie, vsually falleth out true*, and therefore why may we not be informed hence?

We answer, 1. That though it fell out true, yet were we not to enquire from hence, seeing the *Word* forbiddeth the vse of such meanes.

2 That things fal out true in particular proceedes not frō the necessary influence

Obiect. 2.

Answe.

Note.

ence of the heauely bodies, but from the *cunning* of that infernall spirit, who supplieth by his knowledge, what is vncertain in that Art, *Insinuating* himselfe into the *minde* of the *Stargazer*, being now puffed vp with his knowledge, and desiring successe therein, to satisfie his pride, what art cannot make good, he yet desireth may be accomplished. And so is giue vp to Satan in a iust punishment of this his presumption, to be *lessoned* by him in such further *Events*: and yet most *fearfully to be deceived* by him to, as shrowding his diuellish inspirations vnder the cloake of that otherwise lawfull knowledge.

For not to deny that, which the *evidence* of things doth auouch in this case:

Astrono-
my how
far lawfull

True it is, that the *Sunne* and the *Moone* were *created* for *signes*, *Genesis* 1.14. and so, so farre as they are ordained for *signes*, namely, to *distin-*
guish *Times* and *Seasons*, as *Sommer*, *Winter*, *Spring*. &c. *Alterations* of *wea-*
thers in *generall*, they are to be ob-
serued

serued of vs : but, that hence we may gather any *demonstration for the knowledge of particulars*, to fall out in the world : seeing their grounds are vncertain, and the meere fictions of mans braine , exalting himself heerein in his *Pride* and *Curiositie*, aboue all that is called *God* . It must needes follow , that this is but a cloake of Sathan's forgerie , and not any *Art* allowable from the Lord.

That the *grounds* are *uncertaintie* and *most deceitfull*, is apparent.

1 First, Because the *Rules of this Art* haue no *Foundation in Experience* : Seeing both the position of the heauens , and the course of the Starres is mutable , and therefore can be no *Rule of certayne and immutable grounds* (such as the *Principles of Art* must be.)

2 And secondly , there can be no *certaine Rules* giuen of those things, which are not knowne: Now, who knoweth the particular *estate of all the Starres*? or if he know them, is there any yet able to discerne the particular *vertues*

Grounds
vncertain.
Reason.

virtues of them, seeing there influences in the Aire, and vpon the earth, are confus'd and vncertaine?

3 But the speciall Reason of the vn-lawfulness of this *Art*, is because it requireth confidence in the same, nay in the Author therof; They must beleue he can resolute them: otherwise if he come doubting of his abilitie, or in way of tempting him, he cannot helpe him. Now in common vnderstanding if the *Dittiner* bring the thing to passe, here must needs be more then *Art*; For he that is Maister of a lawfull *Art*, can worke by his *Rules*, whether a man beleue he can or no: And therefore it necessarily followeth, that this *Art* is *Diabolcall*, as requiring that service which is due onely to *God*; and to thereby entending the bondage of the soule, as is apparant by the *Rules* and *Confessions* of the *Chaldeans* themselues.

Object. 3.

If here it shall be questioned how *Moses* and *Daniel* can then be said to haue skill in all the wisedome of *Egyptians* and *Chaldeans*, *A&t. 7.22. Dan. 1.17*

The

The *Answe*re is plaine, either they
might haue skill so far as was lawfull,
or though they vnderstood the my-
sterie of these deuillish Arts, yet it
was not to practise, but rather to con-
demne the same, and so to dehort from
the studie thereof.

Well, let this *lesson* *Students*, that
they be not bewitched with the glo-
ry & skil which this *Art* pretendeth.

Let it aduice vs not to *run to Figer-*
flingers, to *recover* things lost.

Let it admonish vs that it is de-
uillish to *obserue the Signe for letting of*
bloud, whose ground is meere super-
stition and diabolicall, seeing the
ground is a meere *Figment*, namely; that
there is a *Zodiacke* and *twelue Signes*
therein, being a deuice of *Poetrie* and
waine Philosophie, nature yeelding no
such *Ramme*, or *Bull*, &c. as they foo-
lishly imagine.

And the *Deuice* confounds it selfe,
as is plaine by the *absurd relation*
and *proportion* betweene the *Rule* and
the *thing ruled*, as that the *Moone*
should rule in the *cold and moist*
parts

Answ.

Use to Stu-
dents.To all
ChristiansTo Physi-
cians and
Chirurge-
ons: no Zo-
diack nor
Signes.Letting of
bloud by
obserua-
tion of the
Signe con-
demned.

parts, when shee is in hot and dry Signes, whereas rather when it is in hot Signes, it should rule the hot parts and so contrarie.

So that now the *Learned Physition* hath disclaimed this *Bug-beare*, and therefore if it preuaile, it rather proceeds from our *strong imagination*, and *Gods diuine Injustice*, in punishing our infidelitie, then from any power in that *Poeticall Fiction*.

4 Let this also reforme in vs
That *superstitious obseruation of daies and times*, as if some were *luckie* and *successefull*, others *euill* and *vnluckie*.

Wherein if the *successe* answere our conceipt, it proceedeth not from the *Order in Nature*, or *Rules of Art*, but from *Diabolicall confidence*, and *Divine Injustice*, giuing vp to be deceiued with our owne counsels, and so by degrees, to *grow further in league and bondage vnto Satan*.

Now concerning *prediction by dreames*, though it must needs bee granted that this was one of Gods *Ordinances* to reueale his will vnto his

Obserua-
tion of
daies and
times con-
demned.

Obserua-
tion of
dreames,
how law-
full and
vnlawfull.

his seruents, as *Numb. 12.6. Iob. 33. 15. Math. 1.20.2.13.19. Gen. 37.7.9. & 41.25. Dan. 9. &c.* Yet hath Satan cunningly imitated God euen in this point also, to deceiue his *Proselites* by *Dreames* and *Visions*, and so thereby to enable them to fore-tell things to come; as appeareth, *Deut. 13.3. Ier. 23.25.*

The *Maistery* will bee how wee shall discerne and *distinguish* betwenee these *Dreames*: To this end

Let vs take notice that as there are *Three sorts of dreames*:

1 Such as *proeed immediately from the Lord*, as those before, and therefore called *Diuine*.

2 *Naturall dreames*, proceeding from *naturall causes*: 1. As thoughts of the minde: 2. Affections of the heart; 3. Or constitution of the bo-
die, according to which sutably seuerall dreames do follow: To *Cholerick* persons dreames of *Warres*, to *Phelegmaticke* of *Waters*, *Fearefull* dreames to *Melancholicke* per-
sons, &c.

How to
discerne
betwenee
Diuine &
Diabolical
Dreames.
3 kind of
dreames.
1 Diuine.
2 Natural.

1 From
Comple-
xion.

From con-
dition of
sinne.

Diaboli-
call.

2 And so also by these Dreames may we coniecture of *the sinnes of the heart* : because what we conceiue or practise in the day, will be corruptly dreamed of in the night, to make vs more inexcusable.

3 Diuellish *Dreames* framed in the braine by Satan ; answerable to our desires, as appeareth not onely by the practise of the *Gentiles*, who receiued their answers by Dreames, but also by the practise of *Heretikes*, as the *Maniches*, *Anabaptists*, *Familiists*, &c. who haue beene confirmed in their diuellish errours, by Reuelations and Dreames.

Thus, as heereby it is apparant, there are diuers kindes of Dreames : so may wee also for our *Instruction*, obserue many *lively differences* betwene *Divine and Satanicall Dreames*. As,

First, *divine Dreames* concerne Generall and Necesuarie things to bee knowne, as the comming of Christ, *Reuealing of Antichrist*, &c. but those from Sathan, are either of curi-

curious, or triuiall and vaine matters, eyther not fit, or worthie to be knowne.

If it shall be said, That the *Sybills Satans prophets* speake of these things: the answere is,

1 That so farre as they speake of them, they had their information from Satan, who being acquainted with the *prophecie*s, did informe his disciples accordingly:

2 Yet so, as that neyther could he acquaint them with any *distinct or cleare knowledge thereof*: but rather onely in a confused and darke manner, whereby they might rather *stumble, then informe others to beleue the same*, neyther did his prophets *loue and affect the things that were revealed*, but rather were constrained to publish so much, as might make the times inexcusable, and so had no power to benefit others thereby.

But in Diuine Dreames the case is cleane contrarie, for in this place heere is vouchsafed vnto vs, both a verie *cleare and*

How the
Sybilles
speake of
Christ.

Diffrence
betweene
Diuine &
Diabolicall
prophecie
s of
Christ.

Note.

manifest revelation of such things as concerne the good of the Church.

2 The minde of Gods seruants are affected and subdued to beleue the same.

3 And they are enabled to communicate so farre unto others, as that so many as are ordained to saluation shall giue credit and obedience therevnto: And the rather,

Because these Divine Dreames are not onely agreeable unto the blessed Word, and so safely to bee beleueed, whereas Satanicall Dreames, as they are diuerse, or contrary to the Word, so they labour especially to withdraw from obedience therevnto.

4 But especially, whereas the end of Satans Enthusiasmes is to set vp Idolatry, and nourish all Atheisme and securitie, *Deu. 13.* On the contrarie, Divine Dreames aime onely at the True worship of God, and further the doctrine and obedience of the Gospell.

5 And heere wee are wisely also to distinguish of the Times, For seeing

ing now we haue the *Gospell sufficient to reueale the will of God*, therefore we are not in these daies to *build vpon Dreames*; so that howsoeuer they were *ordinary before and under the Law*, yet now if any shall rest herein, and expect resolution heereby, wee are to conclude that it is rather a *Satanicall illusion* then any *warning from the Lord*, and therefore at no hand to be heeded of vs.

As touching *Divination by Lots*, heerein also wee had need to bee informed, the rather because this *Delusion* is common and preuailing with the ignorant sort, to abuse the same to wicked ends, and so therein to offer sacrifice to the deuill: And therefore,

Though there may bee some lawfull vse heereof, as in *Ciuill Occasions*, to

Divide Lands, discide controuerfies in a case of importance and necessity, Iosh.14.2. Acts 1.26. &c. so the Name of God bee called vpon, and his prouidence attended, and obeyed in the

No diuine
dreames
now to be
expected.
2. Tim. 3.
17.

Examina-
tion of di-
uination
by Lots.

Ciuill
Lots law-
full.

Sporting
Lots vn-
lawfull.

successe thereof. Yet neither are wee allowed to vse *Lots in iest*, in triuiall and vnnecessarie meanes, as to *set vp Bangrounts*, to further *Plantations*, &c. by raysing summes of money thereby, seeing this may bee obtained by other meanes; Much lesse in *Gaming*, to sport our selues hereby.

Divining
Lots vn-
lawfull.

Especially wee are heere to beware of such *Lottery* as tends to resolve *doubtfull things*, or fore-know things to come, either by *opening a Booke*, *casting a Die*, to declare good or bad successe; seeing this both implies a *secret beleefe*, that such a feat can do it, and so is a worshipping of the deuill, &c. seeing by no secret propertie to that meanes such things are effected, it must needes follow that it is but Satans colour, to hide his familiarity with the wicked.

Hitherto of *Divination by true creatures*. And doth not Satan also deceiue by *forged meanes*?

Yea certainly, as first by *answering*

ring in the shape of a dead man. Example hereof wee haue in that answere vnto *Saul*, where Satan deludes the King with the appearance of *Samuels* person, when indeed it was onely the cunning of Satan, resembling and counterfeiting the same: As is manifest; First

Because the Lord had denied to answere *Saul* by ordinarie lawfull meanes, and therefore would not endure to haue *Samuel* rayfed vp to answere him extraordinarily: *Luke 16.*

2 The Bodies and soules of the Saints departed are in the hands of God resting from their labours, and therefore Satan could not haue power to fetch the soule from heauen, though he might preuaile to raise the bodie frō the earth, which yet I see no reason for, seeing the body also must rest; at least frō Satans power? And would *Samuel*, think you, suffer *Saul* to adore him? Surely it is the devill that seekes honour and homage from men, as for the Saints, they striue to giue all power and honor vnto God, *Act. 10.*

Of Satans
deceit by
answering
in the
shape of a
dead man.
1.Sam. 28.

That the
apparition
vnto *Saul*
was Dia-
bolical, &
not reall
Samuel.

Reu. 14.12.

Ren. 22. 8. 9. Adde heerevnto that true *Samuel* would haue reproued *Saul* for running to *Witches*, hee would haue exhorted him to repentence.

Answ. to
objections

1 And therefore, though the *Word* call him *Samuel*, yet this was according to that, which seemed to delude *Saul*.

2 And though *Saul* might bee told by the *Appearance* what should befall him, yet might this bee done by *Satan*, as being either acquainted by the *Lord* with his purpose heerein, or coniecturing by *Sauls* case what was like to come to him for his disobedience to *God*.

Confuta-
tion of
walking
spirits.

As for that which the *Church of Rome* doates concerning the walking of dead men, how soeuer the *Lord* gaue power ynto his *Prophets* to raise the dead, yet neither had this *Witch* any such power, neither was the case necessarie why it should be at this time, neither needed *Satan* to vse this meanes, seeing he might doe the

thefeat, as well by himselfe counterfeting the shape and person of Samuel: Neither may extraordinarie and miraculous working, vpon speciall occasion, bee traduced to warrant the ordinarie walking of persons after their deaths, whose soules, the *Holy Ghost* witnesseth to bee at rest, and can their bodies walke without their soules?

Indeed when the Lord was either to plant or restore a *Church out of it ruine and desolation*, wee finde in the *Word* this power of raysing from the dead to haue bene exercised profitably; and therefore seeing now there was no such cause for this miraculous worke, it followeth to bee the delusion of Satan, and not the finger of God.

But here me thinkes I heere some reply that if this were but a collusion of Satan blinding and deceiving *Saul*, why might he not also deceine the *Witch*, as pretending to bee raysed vp by her, that she had power of him, when it might bee

Note whē
Miracles
vſed.

Obiect.

bec but some iugling trick to bleare her eyes; she raised vp no deuill in *Samuels likenesse*, but rather was merely deluded with a conceit heereof.

Answe.

Surely, howsoeuer the Patrones of Witch-craft would gladly thus conclude to condemne the truth of the *Word*, that there are *Witches*, which worke by *Familiar spirits*; yet doth the *circumstance of the Historie* plainly confound them: Howsoeuer they also imply further, that the *Witch* might suborne some man or woman in the likenesse of *Samuel* to giue this answeare: seeing no *meere humane understanding* could attaine to *that knowledge*, And therefore it necessarily followeth, that the *Witch*, by *virtue of the covenant with Satan*, raised him vp; He by his power and skill *counterfeited Samuel* at an yncb, by his experience and office was able to acquaint him with *Gods wil*, and so as an instrument of *Divine vengeance* to hasten him to his destruction.

And

And as Satan thus foretells things by meanes, eyther true or counterfeit : so doth hee also *Divine without meanes*, either *possessing* those that are his oracles, *Acts* the sixteene chapter and sixteene verse : or inspiring them by *outward obsession* with his will and councells, whereby they become *counterfeit prophets*, and reuealers of things to come ; such as were the *Sybills, &c.*

Of Satans
fore-tel-
ling with-
out means
By posses-
sion.

Obsession

Of all which wee are to make this yse: 1 As to iudge wisely of the power and manifold cunning of Sathan, 2 So to consider of the *preciousnesse of the soule*, for which Satan takes such paines, becomes such a drudge, &c. and to preuent the Diuell by our care and diligence, not so much for the bodie and the meate that perisheth, but for the poore soule, that it may be sauued euerlastingly.

Uses
hereof.

3 Lastly, seeing Sathan by these Inspirations and Exorcismes decei- ueth the simple and vnstable soules, causing them to beleue that such

trap-

Differéce
betweene
diabolicall
Trances
& the gift
of Pro-
pheticie.

trances and inspirations are from God; therefore learne we to distinguish betweene *Diabolicall Revelations*, and the true gift of *Prophecie*, which God in Trances reuealeth vnto his seruants.

As first, *Divine Trances* may bee where the soule for a time is seuered from the bodie, 2. Cor. 12. 2. But in these *Diabolicall* though the senses may bee bound, or benummed for a time, yet the soule is neuer seuered from the body, because this is a worke miraculous to take the soule out of the body, and revnite it again.

2 In *Divine Trances* the poures and faculties of soule and bodie though their operations cease for a time, yet remaine sound and perfect; but in *Satanicall Extasies*, the parties being cast into phrenesies and madnesse, the very faculties of nature are empaire, and so distempercd as that they seldome recouer the right vse againe: At the best, they cary some skarre of Satan to their graues; whereas the Saints receive

receiue a further measure of Illumination, and encrease of grace in all their powers and faculties:

3. *Divine trances* do alwayes tend to the good of the Church, confirmation of the Gospel, and aduaancement of Pietie, *Act 5. 10. 11.* those of Satan to the contrary.

And thus farre of Witch-craft by Diuination.

CHAP. IX.

Of Witch-craft consisting in Operation.

Consider we now of *Witch-craft in operation*: which really worketh strange things.

This is done, first, by *Enchantment*; namely, when by some *Charme* wonderous workes are wrought.

Which is not onely expressly forbidden, *Deuter. chapter 18. verse 11.*

Of enchantment, and it vnlawfulnesse, I proued by the effects, but

but is also manifest by the things wrought hereby. As,

- 1 *Raising of Stormts.*
- 2 *Poysoning of the aire.*
- 3 *Blasting of Corne.*
- 4 *Killing of Cattell.*
- 5 *Breeding strange tormentts in the bodies of men.*

- 6 *Casting out of Diuellts, &c.*

All which, and such like, workes beloing to the *divine power, &c in stice,* If therefore they shall be imitated, or in any measure effected, by the *creature;* It is a plaine *vsurpation* of the *divine office,* and a flat *peruersion & disgracing* of the *divine Promisēce,* as being accomplished by *indirect meanes.*

Now, that these, and such, are the effects of *Witch-craft,*

It is not onely apparent by the *Confession of Witches themselues :* but further cleared by the *testimoniē of the word;* who ascribēth this power vnto the *Charmer, Eccles. 10. 11.* where the *Originall yeelds thus :* If the *Serpent bite before he be charmed, what profit hath the maister of the tongue thereby,* that

Note.

^a By the word.

that is the *Charmer*? signifying there-in, that if the *Charmer* come in time, he might preuent by his charme, the *Serpents* stinging.

And what else (I pray you) doth *Balaams* words implice, when being crossed by the power and mercie of *God*, hee is forced to confess, that *ther is no sorcery against Jacob, nor sooth saying against Israel*: Doeth hee not therein acknowledge, That whereas hee was hired by King *Balaac* by some *charme* to hurt *Gods People*, (as being by Trade no better then a *Coniurer*, though in the reputation of the *ignorant* and *superstitious* people hee was esteemed a *Prophet*) his *Charmes* could not preuaile, the *Lord* disappointed him.

And surely, if wee should consider the nature of a *Charme*, it will evidently appeare, that it is but a colourable and counterfeit meanes, vnder which *Sathan* shrowdeth his power and malice to diuine withall, and so to destroy both bodie and soule.

Nu.23.13.

3 By the
nature of
a Charme.

Seeing

A charmē,
what.

Words of
charmes,
either ob-
scure &
barbarous

Seeing a Charmē is no other then a *spell consisting of strange words, wherin is pretended some secret efficacie, to bring forth some extraordinarie worke.* It necessarily followeth, 1 that by the *ver-
ry nature of the words, and 2 qualitie of
the parties that vse them, they are no
better then Sathan's cloaks to conuey
his mischieves more closely, for the
endangering of the soule.*

The words are either barbarous & vnowne, as were such, which in times of Ignorance and Infidelitie were vsed. And that these could work no such effect, it appeareth:

1 because this was no *ordinance of
God to this end, as hauing neither a-
ny power thereto by right of creation,
or by any new institution, and gift from
God: That they haue no power by ver-
tue of creation, it is manifest, 1 because
words are but sounds, and so passe into
the aire, without any further effect.*

2 If they had power to hurt, or do
good, it must needes be by some *conti-
guitie and presence with the thing it
works vpon; & therfore seeing these
words*

words are spoken concerning *parties* and *things absent*, and farre distant, and therefore they haue no power, as is pretended.

And if *some* words should be effectuall of themselues : why then not all words of all sorts, tending to blessing or cursing: but this is presumed, that onely words proceeding from such *cunning men and women*, are auailable; and therfore it is not the words themselues, but some other secret *Magicall compact* with such persons that effect the same.

If it be replyed, that these wordes haue *signification*, and happily be vnderstood of the parties that vse them reciprocally : Yet seeing they haue in themselues no further vse then for what they signifie, and though they be vnderstoode, as the *charmes* are now, as *being of knowne names*, and yet still can they not of themselues further auayle, then to the *Ends* they were appoyned. And therefore it followeth, that they are no better then *Signes* and *Watch-wordes*

Obiect.

Answ.

Or blasphemous knowne charmes.

to Satan to worke his wonders by.

For though the name of the *Trinitie and Sacrament*, serue to that end they were appoynted, namely, to nourish the soule: yet to effect wonders by these, seeing it is contrary to their *Institution, &c.* that blessing of God especially accompanying them, it followeth, that when they are abused to other ends, as in *charme s. &c.* they are the *diuell's sacraments*, to effect his trickes, by vertue of the *compact* betwene the witch and him: whereby he seemes to be bound and compelled to serue hir turn, the rather hereby to colour the wickednesse, as if now it were done by the power of God, resembled in these words, and not by the *illusion & cunning* of Satan.

Imagination reie-
&ted.

As for the power of *Imagination* in this case, which is pretēded to be the occasiō of those strange effects; surely, though it cannot be denied, but that our *imaginatio* may hurt our selves: yet that the *imagination of the Witch* should hurt others, or that these words proceeding from her conceit, should

should so preuaile on the bodies and minds of such as are afarre off, it is contrary to reason, & common sense.

And therefore, though it be conceited, that *the Witch by her lookes may effect these things*: or hauing some *poysonous qualitie* in them, to infect the ayre; so the bodies of men, though this be a meere dotage, fitter for such bedlams, then to be corrected by any sound Iudgement: yet, how can this hurt those which are absent?

Neither wil it further this dotage, that either *Jacobs sheep, by looking vpon the roddes speckled and partie-coloured*, brought forth the like: seeing this was an *especiall worke of God, to blesse Jacob*, not any inherent vertue in the rods, or the eies of the sheep, bicause heere was som likelihood in nature hereto.

Much lesse shal that preuaile, that *the Basiliske kills with her sight*; and *the Wolfe taketh away the voice* of such as he sodainely meeteth withall, seeing, as there is no ground of experience concerning these things, but onelie a common received errour:

Infectious
lookes dis-
claimed.

Objection
of Jacobs
sheepe an-
swered.

² Objection
of the
Basiliske
and Wolfe
answered.

so ; if any such thing be, it may proceede from some force in Nature incident to those creatures, as the *Basiliske* being a *poysounous substance*, may infect the ayre, and so take away life, or else from some sodaine astonishment in such as vnexpectedly meete with them, causing strange alteration in the minde by feare and so effecting such stange things.

Obiect. 3.
Answ.

But they alledge further, if Enchanters can stay by their Charmes the stinging of Serpents, then certainly there is some force in these words.

Vnto which we answer, That the power proceedeth not from any vertue in the wordes, but by the presence of *Satan* through compact with the *Charmer*, as the word is plaine, ioyned sometimes very cunningly with the diuell, seeing no other, although he vse the same words, can effect the like things.

Obiect. 4.
Of the
parties.

If it be said, this is, bicause he hath not the same faith : this discouers the roote of bitternesse, and argueth them plaine-

plainely to be Diabolicall: as being both the *bond* of the *Covenant*, wherby Satan is tied to the *Witch*: he doth all on this condition, that hee is acknowledged as her god, shee must *trust in him*, resigne vp her selfe wholly to his pleasure.

As also by this bond, the *Witch* *tieth her Proselytes to her dispose*: shee can doe nothing for them, vnlesse *they beleue in her*, and so she enthralleth their soules, while she pretends good to their bodies.

This will yet appeare more euident, if we consider the *qualitie of the best and most colourable charmes*, that are vsed to this end: Namely, *wordes of holy Scripture*: which seeing they haue their vertue not *from him that uttereth them*, much lesse from the *power of the words* in themselues, but from the *alone efficacie of the Spirite of God*, annexed by *GOD S promise* heereunto, when the word is vsed as his ordinance: seeing therefore this is *no ordinance of God* to such ends, & therefore can not proceede from the

Of Scrip-
ture char.

operation of the good spirit of God: it followes necessarily, that it is the power of satan, shrouded vnder these formes of speech, especially, seeing it is not vsed *to the conuersion of sinners*, which is the right end; but *to wicked or vnnesceſſarie purposes*, as *rayſing of diuellſ, killing of creatures, infecting of the aire, &c.*

Word how
effectual.

Hebr. 4.2

Note.

And seeing the word is onely effectuall, not by reason of the sound, or letter thereof, but when it is 1 *conceiued in the minde*, 2 *receiued with reuerence*, 3 *treasured in the memorie*, 4 *and mingled with faith in the heart*: seeing it is muttered in these charmes; 1 *without understanding*, as being in an *vnknowne tongue*, 2 *without faith*, and 3 *to wicked purposes*.

It must needes be some Satanicall colour to conceale desperat wickednes. And so, though it be not abused of all so far forth, that it may include them within the compasse of such charmes, which haue entred into this certayne league with Sathan:

yet

yet seeing for want of consonable vnderstanding, and obedience thereunto, it is made no better then a charme to the common sort: therefore, as herein they bewray themselues in gene-rall to be yet held vnder Satans bondage, so are they heereby both sub-iect the rather to the power of witch craft, not onelic to be obnoxious to the hurts thereof, in their bodies & goods, &c. but especially to be ensna-red with the miserie thereof, vpon anie occasion to become novices & factors in this diuellish trade: it being iust with the glorious Lord, to giue vp such as will not obey the truth, to the ef-ficacie and depth of these strong de-lusions, not only to be deceiued the-selues, but to become Sathans chiefe Schoolemaisters to deceiue others.

The like may be concluded of such other means whereby *Witches* vse to performe their *Charmes*.

As making of *Characters*, *Images*, and *Signes in Wax*, or *Clay*, & framing of *Circles*, vsing of *Amulets*, *Exorcismes*; an ordinary Practize of

Word cō-
monly
made a
charme.

Chara-
cters, Ima-
ges, &c. cō
demned.
Rome.

the Apostata Church, coniuring thereby their *Creame, Salt, Spittle, haly Water, Oyle, Palmes, &c.* ysing of the *Name of Iesas* with such often repetitions and *Crosses* annexed. All which, & such like, being no *secret operation of Nature, nor ordinance of God* to such ends : What other can they be, but the *Visors of Satan*, whereby hee maskes it more securely, and dangerously in his Magicall practises, as heereby bearing the simple people in hand, that *Christ is a Coniurer*, that he is bound by those from doing hurt, to *do good &c.* And shall we thinke that *crossing of the body*, is of any other stamp : surely it is of all other a most *dangerous charme*, by how much it caries a shew of loue and devotion.

Scratching

So may wee iudge of *scratching of the Witch*, vnto which if the Diuell seeme to stoope, that the bodie is eased, it is to seize more deeply on the soule, by withdrawing it from the right incanes, and resting it securely in these diuellish charmes.

Which

Which, as it may seeme to admonish vs frō the vse of them, so it may prouoke such to repentance, hauing done these of ignorance, not contentering themselues with this excuse, that they *meant no hurt*, they conceiued the persons to bee honest of whom they sought helpe, &c. Seeing because they had no certaine warrant, therefore good meaning without *faith*, is *sinne before God*, Rom. 14. nay while they meane well, they *trust in these things*, and so doe robbe God of his glorie, and themselues,asmuch as lyeth in them, of their saluation.

Neither is there the like reason betweene *Physicke* and *these meanes*: That is ordained of God, This, condemned of him; and therefore though we are ignorant of the *Physcikes Receipt*, yet we are to relye vpon his skill, and commend the successe to God: whereas wee may not vse these charmes being ignorant of the vertue of them, seeing there can no blessing follow where God leads not; where confidence is put in

Vse, to decline these meanes.

Obiect.

Answ.

That we
relie vpon
Physicke:
therefore
why not
on these
charmes?

in the meanes to thrust out God.

As for the *Case of necessitie* which is heere pretended; wee can haue helpe no where else; The *Physitian* will not meddle, the *Paine* is *intolerable*, the case desperate, and God is mercifull though we do amisse, yet may wee not seeke ease; surely, *The Lord will not bee mercifull to presumptuous sinners*, If hee purpose to *try thy faith and patience* in the enduring of the extremitie; if hee entend heereby to fit thee for himselfe, and to ease thee of thy sinnes, and this miserable world, Is it not good wayting his leasure to prepare thy selfe vnto him? Insteed of going to the *Wise-man*, is it not now time to make vp thy accounts, to make thy peace wth him? Certainly, when all lawfull meanes faile, what doth this argue but that either this is a signe of the end of thy daies; or that the *Lord will helpe thee by his immediate hand*? And therefore either way thou must now cast thy selfe vpon him. If the *Lord* cannot helpe thee, much

Note.

much lesse shall the deuill: and the Lord will helpe thee, as shall bee best for his glorie, and thy good: and therefore *in all thy waies acknowledge him*, Proverb 3. And though hee should kill thee, yet trust thou in him, Job. 13. 15. *Hee shall bee vnto thee both in life and death aduantage*: Phil. 1.

Hitherto of that part of operative Witch-craft which is performed by charmes. Besides this there is another worke of Sorcerie, vsually practised by Satans instruments, which is commonly called *Iugling*; *When strange Feats are performed, not by reall charmes, but onely by deluding of the eye, and some extraordinarie sleight*: Not that any such thing is effected in *Truth*, but onely in *Appearance*, to the deceiued iudgement, being peruerted by such delusions as the eye falsely apprehends.

Of sorcerie by Iugling, it properties.

Now the Eye may be deluded.

Eye how deluded.

First, by corrupting the humour of the eye, being the next instrument of sight.

2 By *Altring the Aire* whereby the obiect is conueyed to the eye.

3 By *changng the obiect* which is discerned.

That there may be such delusion, not onely the *Holy Ghost* witnesseth of the *Galatians* and others, who were then *bewitched*, and made *believe* that they saw that, which indeed they saw not; but *experience* doth daily make it manifest.

Gal.3. 1.2

That
Juggling
is forcery.

That
juggling
is not by
opticke
skill.

Concerning the *sleight* done aboue the course of Nature: As this maketh this Trade to be *plaine Sorcery*; because it exceeds Natures compas, so it necessarily followeth that some skill of *Satan* is concurring heerein, As being by compact with the *Juggler* to colour and further him herein; either by corrupting the humour of the eye, or colouring the aire, &c. which are things possible for *Satan* to do. For howsoeuer some strange things may bee done by *bodily sleights* and by *Opticke Arts*, yet these are kept within the compasse of nature: But the *Juggler* vndertakes things impo ssi.

impossible and contrarie to Nature, as to transforme one creature into another, or else, to create and offer things that are not; and so seemeth to arrogate divine power, in such workes of Creation, and therefore must needs delude onlie the eye with the appearance of such things, seeing he cannot possibly do the things indeed.

Such were the wonders wrought by the *Egyptian Enchanter*, in imitation of *Moses*, when they turned the *Rodde* into a *Serpent*, and waters into *blond*: which, that it was a plaine delusion of the eye, by Sathans forgerie, is manifest, because they could not be any reall creatures: seeing the *Lord* did not make them, and the diuell could not, the workes of ordinarie Creation ceasing, and no speciall reason now to be giuen, whie miraculously anie such Creation should be renued by these seruants of *Pharaoh*: but rather plaine reason for the contrarie, seeing this they did, tended to the disgrace of Gods worke, by his seruants *Moses* and *Aaron*,

Egyptian
Enchan-
ters onely
deluded
the eye.

Aaron, and therefore though they could haue done such a worke, yet the Lord at this time would not haue endured it at their hands.

But it is most apparant that Satan can doe no such thing, seeing the effecting of the like belongs onely to God, *Iob.* 2. And the Word is plaine, that this their fained miracle was done by Sorcery, *Exod.* 7. 11. 22. & 8. 7. And therefore that the Lord should do them against himselfe, it is altogether absurd and blasphemous to grant: And the *circumstances* doe plainly euince that they were not *naturall frogs*, by such *differences* as are manifest betweene them, and those that *Moses* created by the finger of God.

As 1. That the *Frogges* created by *Moses* caused great *stancke* by the corruption that they bred, being gathered on heapes, whereas there is no such ascribed to the *Frogges* of the *Enchanters*.

And, so the *bloud* which *Moses* brought forth, killed the fish, and *stancke* so

so that the *Egyptians* could not drink thereof; no such effect appearing from the *Magitians Transmutation*.

And is it likely that they which could haue created these frogges, could not also haue destroyed the lice? Could not haue preserued them-selues from those fearefull plagues? *Exod. 8. 18.* Nay they confess that they were not able to bring forth lice by their enchantment, much lesse destroy them.

And seeing that *Moses* serpents devoured them, and yet retained their former quality, it necessarily followeth that they were no true serpents, the rather because vsually one creature doth not devoure another of the same kind.

And surely why could they not as well haue removed such as *Moses* made, as well as they had power to make the same?

C H A P. X.

Of the Subiect of Witch-craft.

Now let vs come to the maine Subiect and Occasion of this Treatise:

Namely, to consider of the Practiser of this Mystery, to wit, the witch, whether man or woman.

And heere, first consider wee the Generall Notion or Description of a Witch.

Secondly, wee will resolve these points, 1 Whether men as well as women, may not bee Practitioners in this Art:

And yet, Why more women then men are engaged therein.

Thirdly, we will lay downe the divers kindes of these Witches: namely, 1 The Bad Witch, which is the Hurter.

2 The Good Witch; as they are termed, because they doe seeme to helpe.

Where

Where it shall bee resolved.

1 Why Satan useth these severall instruments for these contrarie ends.

2 Whether the good Witch cannot hurt, or the bad Witch helpe.

3 What places are especially infested with Witches.

SECTIO. I.

AS touching the Generall Description of a Witch

It may be thus.

A Witch is a Magitian, who, either by open or secret league, wittingly and willingly, consenteth to use the aide of the deuill in working of Wonders.

A Magitian, I say, to signify that that she professeth and practiseth this Art, *Actes 8. 9.* For that is the generall name to all such as practise these vnlawfull Arts.

2 I adde, that consents to use the helpe of the deuill, either by or
O secret

secret league wittingly and willingly, which is the very proper passion, or certaine meanes to make her a Witch.

Excluding beerein,

Heere are
excluded,
1 Lunatickes.

First, such as be tainted with phren-
sie or weakenesse of braine, and so
are thereby deluded by the De-
uill :

Because howsoeuer *Satan* may
worke vpon and by these, yet they
neuer giue *Reall and Willing consent*
unto him.

2 Demoni-
ackes.

Two sorts
of them.
Actes 16.

Such as are *Demoniackes*, pos-
sessed by him, whereof though
some are properly *Witches*, as con-
senting to him, and so he possessing
them out of them speaketh, by
them working strange things: yet
others though they bee possessed,
yet they consent not thereto, they
in their spirits striue against him:
and so *Satan* doth in them, and
by them, strange things; as spea-
king strange *Languages*, doing
things of extraordinarie strength, &c.
which by the mercie of *G O D*
though

though they afflict the bodie, yet they may tend to the saluation of the soule.

3 By this circumstance are excluded those *That of blind zeale, and Ignorant superstition* use such charmes to bring things to passe, either thinking they haue vertue in them thereto, or else not knowing the deepenesse of Satan heerein: who though they *desie the devill*, as they say, and indeed are not yet brought to this league, yet doe they sinne grievously heerein, and vnlesse they repent, may iustly prouoke the Lord to giue them vp to this or the like, desperate and reprobate sense.

A third thing in this description, is the *End of this Trade*, namely, *To worke Wonders*.

It being the *Pride of Satan* to aduance himselfe heereby as *God*, in the children of disobedience, and by these manifold trickes and glorious shewes, to detaine the miserable people in *vile Ignorance*.

O 2. . . and

3 Superstitious persons.

Note.

and *Idolatrie*, and to hinder them from embracing the glorious *Gospell of Iesus Christ*; practising to this end, by his instruments, sometimes true, as by *Divinations* and *Charmes*, and otherwise fayned workes, as by *Iugling*, to puffe them vp also with a vaine conceipt of *Divine Power*, thereby to secure them of their imaginarie happiness, and so to draw them more securely to eternall vengeance, by enabling them heereby to execute their severall lusts with greedinesse, and vsing them as dangerous instruments to deceiue others.

Such were *Balaam*, the *Inchanter* of *Egypt*, the *Witch of Endor*, *Simon Magus*, *Bariesus*, *Elimas the Sorcerer*, the *Pythonyffe* at *Phillipi*, &c. *Actes the sixteenth, Numb. the twenty two, Actes the eighth.*

By which description and examples, the first *Question* is resolued, namely, that men, as well as women, may be subiect to this *Trade*; seeing as both are subiect to the State of damnation,

nation, so both are liable to Satans snares, who hath seuerall trickes and colours, in this *Mysterie of iniquitie*, to bait each according to their seuerall abilities and vses in the world, thereby the rather to fetch them ouer to this detestable Art.

For whereas man by *Ordination* is fitter to *command*, and the *woman* to *obey*, therefore hath the *God of this world*, for *ambitions and aspiring men* so suitable a point in this *Trade*, as to lead him thereto, with *presence of Soueraignety*, that he shall *command the devill*, in a more secure and *solemne manner*, colouring the same by those manifold delusions, of *Circles, Characters, &c.* to this end, as are vsually practised in that high skill of *coniuration*. By the which *ceremonies and solemnities* as *Satan* procureth in the minde of ambitious and curious man some higher concept of this *soueraigne skill*; so doth he thereby more deeply cozen him, as fetching him of more roundly heereby to the

How Satan baites men and women diversly to this Trade.

Note.

intended bargaine, euen to subiect his soule in hope of this power.

To this end we may obserue, that though the maing end bee one, in these Diabolicall Arts, euen to enthrall the soule in perpetuall bondage, yet hath Satan diuers meanes to attaine these ends, both answerable to the severall conditions of the world, and particular estates and qualities of men: According to which diuersitie, this Art, though it bee one in effect, yet hath it obtained diuers names, and sundry respects.

Concerning the Times, as they haue obtained more or less light of the knowledge of God, so hath Satan fitted himselfe in his policies accordingly. When, and where, there hath beene none, or lesse reuelation of the Gospell, there hath Satans appearances and workings beene more carnall and preceptible to common sense, his suggestions and deuices more groffe and palpable, his attempts more open and naturall,

Note Satans Policie in suinging variety of times with seuerall baites.

rall, his worship more terrible to the
flesha; as appearing ordinarily in
ugly shapes, being worshipped in most
horrible formes, presented with most
cruell and bloudie sacrifices, and hono-
red with all grosse and shamelesse open
filthinesse. So did the Heathen, in their
first rude and barbarous estate, wor-
ship the devill; then needed they no
covenant to bind them from God to Sa-
tan, when they acknowledged no
other God but him: him they serued
that he might doe them good; him
they worshipped for feare, least he
should hurt them.

As Barbarousnesse decayed, and Civilitie, by settled Gouvernement, beganne to take place, &c. so knowldege and skill was aduanced among men, whereby grosse wickednesse was somewhat bridled, and morall honestie, for the commen and priuate good sake, was now outwardly embraced; Herevpon Satan spinnes a finer thrid of more colourable idolatrie, and that by these meaneſ. *Benefactors of Common-wealthes, and Deliuerers of*

0 4 their

their Countries from *Tyrants*, not knowing *God*, were apt to robbe him of his glory, seeking their owne glorie and eternizing, by their *Renowned Actes*.

This *Satan* discerning, doth easilie insinuate into them, and procuring some *secret assent* from them, by his skill and power enables them to doe *Wonders*; Heerevpon the people cry, *The Voyce of God and not of man*, *Act. 12.* And this falleth out the rather, because the ignorant and godlesse people, receiuing good from them, cannot bee contained in any sober measure of respect towards them, but thinke euen all *Divine Honour* too little for them. So wee finde that *Heathen Princes* were many of them great *Magitians* and *Coniurers*, as gaining hereby an *Opinion of Dietie*: And so did the people worship them with *Divine Honour*, yea ascribed them, being translated among the number of the *Gods*.

Thus became this *Art of Sorcerie*

a Companion of great Princes and mighty Conquerours: by this they attained many great enterprises in the world, and gained an opinion of Omnipotencie and Eternitie.

And was there not another means heerein to set vp this Art, in that age of Knowledge, and greater Civility? Yea certainly.

As conquest brought forth *Peace*, so *Peace* yeelded *libertie* for *knowledge* and *liberall studies*: And *Knowledge* brought forth *Pride* to bee excellent therein, and *Pride* begetteth *curiositie* to search into hidden *mysteries*, and *curiositie* breedeth *discontent*, and restlesse *disquiet*: heereupon *Sathan* worketh: ministreth content to the minde by yeolding it that which *Art* could not reach vnto; so *curiositie* is satisfied, and *pride* nourished, and the soule through *Pride* enthralled to *Sathan*, and yet deluded iustly with the same colour of *Art*: vnder which *Sathan* hiding his *secret compacts* doeth eyther perswade them, that it is done *by art*, which is done

done indeede by his assistance , or satisfies them , that it. is done by some Power ouer Satan , and therefore they neede not feare subiection to Satan . Hitherto serued those *Charmes* , *Circles* , *Characters* , &c. by which Satan seeming to be bound , deluded them with a vaine conceit of his subiection to them . And so as men were either more *ambitious* after honour , or *curious* after knowledge , so did Satan bait his diuellish Art with *more abundance of pompos and curious ceremonies* , the rather to fetch ouer these *glorious foales* thet eto: and so he easily preuailed ouer the profoundest scholers ; the *Gymnosophists* of *Egypt* , *Magi* of *Chaldea* , *Sages* of *Greece* &c. most whereof gained their chiefest credite by this , that they were most skilfull in this diuellish Trade .

And so , because men were fitteſt for these ends , either to conquer Kingdomes , or ſeke after knowledge , ſo in these respects vſually the *Male ſex* haue beene trained to this Art . By this they haue attained the reputati-

on

on of Wisedome and Impery.

Succeeding Ages gaue occasion to Satan to work more closely, & yet to weare his Idolatry with a finer threed.

For, together with the knowledge of humane Arts, and Sciences which resembled some sparks of *divine light*, brake out also at length the day *Star of Righteousnesse* *Iesus Christ*, bringing with him *sauing knowledge*, and dispelling the more grosser mystes of *Heathenish Idolatrie*; as being no way fit to encounter therewith: or at least in *Policie*, not thinking it meete *openly to oppose* the same; but rather by a more secret and colourable meanes, by *closing therewith*, to *obscure*, and so by degrees to *banish the same*.

Thus became *Sathan transformed into an Angell of Light*; and taking aduantage of the pride of Nature, and vnthankefulnesse of men, that would not obey *the Gospel*, but rather peruerit it, to iustifie the flesh: As they were therefore giuen vp iustly by the Lord to strong delusions: so is *Sathan still ready at a pinch to beguile*

Oracles
ceased.

2. Cor. ii.

guile: *vnstable soules*, and insteade of the puritie and simplicitie of the *Gospell*, to draw them by degrees into a *Mysterie of Iniquitie*, and so in the end, to most grosse and *palpable Idolatrie*, iustifying and exceeding the most barbarous Heathens therein.

To this end, euen so soone as the good *Housholder* had sowne his *Seede*, the *envious man* was readie to sowe his *Tares*, raysing vp *false apostles* to withdraw the people from the *Simplicitie of the Gospeell*, and so to prepare them, by giuing libertie to the flesh, to that *corruption of doctrine*, which afterwards ouer-spread the face of the *Churches*.

Galat. 3.

2. Cor. 10.

xi.

Galat. 5.

And at the first assault *Sathan* so preuayled, as that howsoeuer, as yet the *light of Indgement* remayned with the *Church*, as being *able to discerne of Spirits*, euen to discouer such as said they were *Apostles*, & yet in truth, were no better then *Sathans Ministers*; yet, by reason that the flesh was willing to cast off the yoake, and apt to turne

turne the graces of God into wantonnesse: heereupon zeale beganne to decay, euен with the best, first *loue was left*; the *bond of Perfection*, and so way hereby made to carnall liberty, and for the maintenance thereof.

Corrupt doctrine by degrees was hatched, and embraced: whereof as the *Purest times* were not altogether free, as may appeare by the *Nicolaitans* and others, that went out euен from amongst the *Apostles*, both to *grosse prophanenesse*, and also to *Doctrines of diuels*, for the iustifying thereof: So appeared heereupon the great mercie of God in casting this *Iezabel* into a bed of affliction, and encreasing his Church graciously with those *ten bloudie and desperate persecutions*, for the purging out of her drosse, and renewing of her *first loue*: Whereby, as she wanne vnto her the *hearts of her enemies*; so by this means she gained great friends: euен the *kings of the earth* beganne to worship the Lord: and the mightiest became nursing Fathers and foster Mothers, *Esay chapter*

Reuel.2.23.

1. Cor. 15.

1. Tim. 4.2

1. Tim. 4.

Reuel.2.

49. chapter, to the distressed Church of God.

Reu.12.13

And now behold, the *great harvest* of the *Gentiles* being *wel-neare* in, & so the *man-childe* beeing borne vnto God; the time was come, for the further reuelation of Gods *justice*, for the former affliction of his Church. And also to manifest yet further his *great mercies* vnto his Church, in exercising the same with *new afflictions*, for the preuenting of that *securtie*, and purging out the *carnallnesse*, which by the *fauour and arme of flesh* had growne in the Church.

For euen thus it befell with the deare *Spose of CHRIST*, that as her former afflictions, had now fittid her to some rest, which shee attayned by the meanes of *Constantine*: so this rest and ease, accompanied with *outward honour* and *acceptance* with the greatest: instead of *Godlie simplicitie* brought in *carnall pompe* and *wisedome of the flesh*.

And the *wisedome of the flesh*, being once aduaunced, and grounded in

in the hearts of men, banished presently all godlie severitie of life and zeale for the honour of Almighty God; And instead thereof brought in *wil-worship, and prophaneesse*. And did not carnall wisedome strike the chiefe stroake heerein? Yea surely, the *Church* being now taken into the *Court of the Emperour*, and warming her selfe well by his fire: as she *forgets her former affliction*; so is she not vnwilling to remit also of her *sinceritie*, as not being so suitable to the place and persons, that now shee hath to deale withall: now shee must a little *besome all unto all*, that so shee may eyther winne others, or *holde her owne*; somewhat must be yeelded to her *Patrons*, to shew her thankefulness: and some Corruption must be swallowed vp, to maintayne *credite*.

Now *christian liberty* must be strained to be *an occasion to the flesh*, and *Authority* must be deified to maintaine the same.

Thus the poore *Church of Christ* being

being freed from the malice of heathenish Idolatrie, is corrupted by prosperitie, to set vp spirituall Idolatrie: Not onlie aduaancing her Patrons and Benefactours aboue what was meete, but aduaancing also her selfe by their helpe, aboue all that was called God, and so by degrees hauing well feathered her nest, and strengthned her selfe by the arme of flesh, overthroweth cunningly the same, euен with it owne weapons, and aduan-
ceth it selfe gloriously vpon the ~~th~~
ines and wrecke thereof.

Reu.12.14

And thus the Church flies into the wildernesse vpon Eagles wings, by the fauour of earthly Princes, being first highly aduaanced, and so thereby growing to loosenes and profanenes; and so iustly left to grosse errors: both for the conceiuing, as also for the iustifying thereof; whereby it cometh to passe, that corrupters of doctrine in the end preuailing, sincerity is banished, and so Antichrist by degrees ex-
alted aboue all that is called God: not onely in wilworship and bodily seruice, tyran-

Coloff.2.

tyrannizing ouer the consciences of the faithlesse and rebellious generation : but aduancing himselfe by lying signes and wonders thereby , to mainaine the opinion of that arrogated trueth , and so to subdue and hold in captiuitie the deceiued world.

2.Thess.3.

And so as profane pompe succeeded godly simplicity , so barbarous ignorance also came in place of pure and saving knowledge , that not onelie the third part of the earth was killed therewith , but euен the verie Sea of Doctrine was so corrupted by that mountaine of worldly pompe and glorie cast into the same , that euен the third part also of all things therein were vtterly destroyed : yea Heaven it selfe eu'en the church of God escaped not this infection , but that the Taile of the Dragon eu'en drew downe the Starres from Heaven , *Reuelation chapter 12. verse 1.* Yea the Dragon himselfe set vp his very throne of darkenesse in the *Temple of the Lord.* That his darling the whore of Babylon might bee aduaunced thereupon , aboue

Reuel.8.7

Verse 8.

2.Thess.10

all that is called **God**: and did not Satan furnish his *minion* at all affaies, that so shée might prosper and preuaile ouer the children of vnbelinef? yea certainly, it was not enough for that *man of sinne*, to strengthen himselfe from the usurped power of *Heauen*, challenging the *keyes*, *to open and shut at his pleasure*; but he must also wrest into himselfe all *power on earth*, *disposing of Kingdomes*, and deposing the *mightyest* at his pleasure.

Philip.2.

And that hee might appeare to be the *true Antichrist*, in all things opposing the kingdome of *Jesus Christ*. Behold, as all *things under earth* doe bow vnto the Sonne of **God**, the very *diuell*s tremble, and are subiect vnto him: Euen so doth this *Abaddon* assume the power of the *Dragon*: and so by *Coniuratiōn* and *Enchantments*, attaineth to and confirmeth his supreame authoritie.

James 2.

And thus *Witch-craft* became an especiall proppe of *Antichrist's* kingdome.

And that in diuers respects, accordingly

cordingly as that man of sinne, by diuerse meanes aduaunced and confirmed himselfe. And these were,

- 1 *Opinion of diuine power.*
- 2 *Presumption of perfect Holinesse,* and so of merites.
- 3 *Maintenance of Idolatrie,* and
- 4 *Outward greatnes and soueraigntie.*

To the furthering of al which this diuelish Art stood him in great steed.

As, *For the first*, As *Antichrist*, intruded into the seate of the *Lord*, both fitting in the *Temple of the Lord*, and raigning in the *consciences of men*, and so exalting himselfe in *voluntary worship* aboue all that is called *God*: So was hee much furthered heereunto, by this Art of *Negromancie*:

As both heereby through fayned myracles and lyng wonders.

1 Gaining from the conceit of the deceiued people, the Reputation of *divine power*.

2 And by the power of *Satan*, confounding his enemies, attaining to a conceit of supreme & immediate justice, As,

P 2 Hereby

3 Hereby relieuing extraordina-
rily his faourites; and so arrogating
the conceit of *divine mercie*.

And thus also by this *Art* gayned
he an opinion of perfit *Holinesse*:

As, not onelie hereby being able
to bleare the eyes of the world, not
to discerne, or not to dare to discou-
uer his abominable wickednesse.

But especially heereby being fur-
thered to performe many *glorious out-
sides of well-doing*, that hee might be
applauded as the *mighty power of God*.
Acts 8. And so:

Withall, by this meanes, *bewitch-
ing the hearts of the ignorant*, to admire
the beauty of the strumpet, and so to
fall downe and worship her. And,

By this *Art*, furthering also that
Deuise of canonizing of Saints for their
perfect *Holinesse*, by such forged
miracles as hereby were made shew
of to that end:

Which as it was an *especiall
ground and foundation of that Idolatry*,
which beginning of a reverend esti-
mation and affection to holie men;
grew

Note the
ground of
Idolatrie.

grew at the length, not onelie to a worship of their persons, being dead, but of their *Statues* and *Images* also: which at the first, being onelie erected in memoriall of their well-doings by a thankefull world, grew at length to be adored and exalted also aboue all that *was called God*: and that especially by meanes of this *diuellish Art*.

For by this meanes these Stockes and Stones beeing made to *speake and doe wonderfull things*, as it confounded the Image-makers, who by this practize *condemned their Doctrine of Images*: Teaching that they were but otdayned as meanes to remember the people of those persons whom they did represent, and yet by this practize, making the people beleue, that they were the Saints themselues: so were the ignorant and heartlesse people hereby grosse-ly deceiued and detained in this idolatrie, euen by those *lying wonders and signes* that were wrought at these Images.

Note.

Bellarm.

OSe.7.

And thus as that *man of sin* , attai-
ned to exceeding credit and riches in
the world: So that he might further
exalt himselfe aboue all that is called
God: behold, he aduanceth himselfe
aboue the great Kings and Potentates of
the earth : and is furthered heereto
especiallly by this Art of Coniura-
tion.

For hereby being acquainted with
the secrets of alle states , gayned he
opportunitie to preuent, or confound their
determinations.

By this meanes hee many times
casts bones among them, that tearing &
deuouring each other , they might
both in the end, become his prey.

By this, was hee able *secretly to re-*
move the greatest opposite , and yet by
the secret conueyance thereof to
keep the credit of his Holinesse: yea
to gaine the opinion of diuine po-
wer and assistance.

By this meanes , whosoeuer ban-
ded openly against him , was like to
take the foyle . And thus, heerby
nouzeling the world in ignorance
and

and infidelity, excluded them by this meanes the protection of the Lord: and so they became a prey vnto Anti-christ.

The bondage of Egypt must lie vpon their necks, these cruell taske-maisters must encrease their burdens & withdraw their means: that so at length the oppressed world might groane to the Lord, who in his mercy, hath (in some measure) released the yoake of the oppressor, in restoring light vnto the world, and authoritie to the magistrate.

And so now it is come to passe, that thogh in places of ignorance, witch-craft aboundeth, because, as yet, the strong man keepes possession: yet, where the light of the Gospell hath once taken footing, as at the coming of Christ the Oracles ceased, so Plutarch. Satan falls downe like lightning, at the preaching of the Gospel, and the grosseesse of Witchcraft is well cleared, and banished, only bicause, though the Gospel be offred vnto al, yet seeing al receiue not the knowlege of the truth:

2. Thess. 2.
11. 12.

1. Reg. 22.

Luke 11.

Scot. & alij

Vſe.
Of the pla-
ces where
Witches
haunt,

Therefore it is iuft with God to give
up men to strong delusions, to beleue lies:
and so Satan becomes, not only a ly-
ing spirit in the mouth of the Pro-
phets, to deceiue vnstable soules, but
taking euен ſeven ſpirits worse, as the
doctrine of the Goffell, decayes in it
purity, and so becomes a Broker to
profanenesſe: ſo together with cor-
ruption of Doctrine, Popiſh delusions
crept in againe, to beguile and en-
thrall vnſtable soules: And among
these Delusions, Witch-craft not the
leafe, hath againe got ſome life and
power, where the Goffel hath beene
reuealed. And that,

1 By being defended and iuftified
by godleſſe men, as if there were no
ſuch thing, that it is but a conceit.

2 Being detected, yet is it not pu-
nished tharowly. The Bleſſer escapes,
and the ſilly people that run to this
white Diuell, are let alone.

Which, as it may teach the wiſe
to ſee the plague, and hide himſelfe, ſo
it may reſolute vs concerning the pla-
ces where Witches haunt uſually.

Either

either in places of ignorance, and there in more grosse and sensible manner, or else in *Places of knowledge abused*, where *Hypocrisie and carnall wisedome*, hath thrust out the power of *syncretie*: There *Satan returnes with seven worse spirits*, *Witch-craft is embraced and countenanced of men*, So much the more dangerously, by how much now *Witches are become great Professors, and followers of the Word*, haue attained some knowledge, and pretend great holiness, and honestie; whereby as it appeareth that *Satan is now transformed into an Angell of light*; so are wee informed heereby the rather to arme our selues against such cunning and desperate policies, which now especially are plotted to the ensnaring of our soules.

In what places witches most abound, and how.

C H A P. XI.

Of the diuers kinds of Witches, and
their effects.

Hitherto of the difference of
Witches, in regard of their
Training to, and interesser in their
Trade.

Now let vs further consider of
their severall kinds and effects. How-
soeuer *Satan* doth especially by this
Art of Witch-craft, raigne in the chil-
dren of disobedience, and doth ge-
nerally aime at the destruction of
the soule; yet as formerly he varied
his pollices, according to the seuer-
all *Ages* of the world, and diuerse
dispositions and affections of men, in the
enticing of them to this *Mysterie*;
so doth he not want his dangerous
snares to detaine them in his ob-
edience, and that by *limiting his*
power in such severall manner vn-
to each, that so they may con-
firme each other in their Trade,
and by their mutuall references to
each

each other, doe more mischiefe in the world.

And therefore as *Feare* and *Loue* are two speciall bonds to bind to obedience, therefore hath the Diuine Prouidence so disposed, that Satans power in some, shall bee restrained onely to do hurt, that so such as will not *Feare God*, may by this meanes stand in awe of the devill, and of the *Witch* his seruant, who are called *Bad Witches*.

Policie of
Satania li-
miting of
his power
to Bad
Witches.

And so contrariwise, there are others who by Diuine Iustice, are giuen vp to Satans power with this limitation onely, *to helpe and do good*, and these are called *Good Witches, Blessers, Wise, and Cunning-women*. And this Diuine Dispensation is both *Sutable to the parties* who are limited thereby, and also very auaileable for the execution of the Diuine Iustice.

To good
Witches or
Blessers.

I say sutable it is to the severall qualities of the parties, thus diversly dispensed, whereof some being *vaine-glorious* & *drowned in Poperie* are therby caried with

with the *applause* of *Good Workes*, and therefore are fitted by Satan therevnto: *Others are prone to malice, discontent, covetousnesse, &c.* and so are likewise fitted by the *Devill*, with power to bee *avenged*.

Gods wifdom in this diuerstie.

In confounding the vnbeleeuing world

repentance excluded,

And doth not the iust and holy God, by this diversitie and restraint of *Satans power*, accomplish most wisely his iust wrath vpon the wicked?

Yea certaintely, and that not onely vpon the *vnbeleeuing world*; but vpon the *very Witches themselves*. As for the *vnbeleeuing and wicked Generations* they are *hurt* by the *one*, that they may with the danger of their soules *seeke helpe* of the *other*: And they haue *helpe* by the *one*, that so, as a *punishment* of their *infidelitie* they may bee giuen vp againe to bee *hurt* of the *other*. And so betwixt the *Good Witch* and the *Bad*, afflictions are encreased, and yet *repentance* excluded, and so the *measure of sinne* is made vp among the *children of disobedience*, that so the *measure of vengeance* may accordingly be inflicted.

And

In condéning the
Witches.

And doth not this also very wisely, further the damnation of the Witches themselves.

Yea certainly, the *Bad Witch*, by hurting, makes way for the *good Witch*es helpe, and so thereby encreaseth her sinne; and the *Good Witch* in helping bewrayes the *Bad Witch*; and so, many times, brings her to the Gallowes.

The *Good Witch* in helping makes more worke for the *Bad*, who being suspected, reuengeth her selfe vsually by doing more mischiefe, and so thereby ripens her sinne to the Gallowes, and so still makes more worke for the *Blesser* to encrease her condemnation. The *Bad Witch*, because she doth hurt, is hated of the world, and so thereby encreaseth her malice, and doth more harme. The *good Witch* is honoured, and reputed as a God, because she doth good, and so is hardened in her sinne and ripeneth the same, by adding to all former sinnes, finall impenitencie, and so vsually commits the unpardonable sin.

Thus

Thus doth the *prudence* of God
appeare in the diuers dispensation of
his iudgements, by these instruments
of his fierce wrath.

Witches
for the
most part
women.

Who in these daies are for the
most part *women*.

1 Both because these are com-
monly more ignorant, and therefore
fitter to be ensnared.

2 And also vsually more *ambiti-*
ous and *desirous* of *Souveraignety*, the
rather because they are bound to
subiection.

3 And are also *more obstinate* where
they take, and so fitter to stick to it.

4 And by reason of their *sex* and
simplicitie haue *more meanes* to hide this
sinne, or else to *escape punishment*, as be-
ing more capable of compassion, in
regard of necessary occasions of
child-bearing, &c.

SECTIO. I.
Of the Bad Witch.

THUS she is so called, because
she hath onely power from
Satan

Satan to doe hurt, and that by
speciall league and covenant with Sa-
tan.

Of the bad
Witch.

And this is also called the *binding*
Witch, in a blasphemous imitation
of that *Divine power of binding*
and afflicting which peculiarly be-
longeth vnto the glorious Lord:
Of.6.1.

Her power extendeth in shew euen
as her Maisters Satan doth, not one-
ly vpon the *diuine* and *senselesse crea-
tures* to breed *terroure* and *inconueni-
ence* to man, but euen vpon *man* him-
selfe, Both vpon his *bodie* to strike it
with all *kindes of diseases*, yea with
death it selfe, *Job.1.17.*

As also vpon the *soule*, to afflict
with *Madnesse*, *security*, &c.

And yet her power is *restrained*
only to doe hurt, and that in diuerse
respects, as you haue partly heard:
especially,

1 That heereby *Satans power and
gouvernement may bee more advanced
in this diuerse dispensation of his
gifts.*

2 That

2 That the Bad Witch may bee confounded in her power, seeing it is not paramount, she cannot helpe what is hurt.

3 That may beereby may be made for her detection by the Blesser.

4 That the Good Witch may by this meanes went all his cousing waies of spels, charmes, &c. to helpe withall.

SECT. III.

Of an ordinarie meanes whereby these Bad Witches seeme to effect their mischiefes, namely, by cursing: where of Satans policie in colouring his assistance heereby, and deceiuing and hardening the Witch in her sin.

Why Bad
Witches
use cur-
sing.

AS the Bad Witch hath power to hurt, so as it is obserued, doth shee vsually execute this power.

1 By horrible & fearfull cursings and execrations of those Parties whom she malignes.

Inuocating vpon her bare knaes (for so the manner is) the vengeance of

of God vpon them. And if she can conueniently to their faces, breathing out these fearefull curses and direfull execrations against them.

So (not to vse further instance) is it confessed, that this condemned captiue vsed ordinarily to curse her neighbours, and thereby (as shee vaunted) to get the vpper hand of them.

And this in an Apish and blasphemous imitation of the Divine Justice, which by such maner of execrations is denounced against the wicked, *Deuteronom. 28. Leuiticus 26. Judges 5. Curse ye Meros, &c.*

Now the *Policie* of Sathan in prouoking to these execrations is manifold. As not onelie,

i Hereby to encrease the *Witches sinne*, by enraging her soule through these cursings to malice and reuenge.

But heereby also the Lord in his Justice *Returneth her cursings on her owne pate*, though she may hurt the bodies of others thereby, yet the chief

Sathans
Policie to
deceiue
others.

Q

hurt

hurt shall rebound vpon her owne soule.

The wrath of God like a riuier of Brimstone inflaming those Execrations which the accursed caitife sendeth vp to Heauen, and so returning them backe vpon the Author thereof: and is to seale vp hereby vnto her eternall vengeance, yet so, as that it is very fearefully cloaked euен by these cursings.

For heereby Satan not onelie perswades the *Witch*, that whatsoeuer euill ensues, proceeds from the vertue of that curse, and not from his secrethelpe.

But in that the *name of God* is invocated to take vengeance on these parties, thereby also the power of Satan is further concealed: as if now the Lord did answere the desires of these Monsters.

And so, in that hee doth answere them, therefore they are in great request with him: yea in that things succeede according to their cursings, heereby is arrogated the power of almighty

mighty God, and so the *witch* puffed vp with conceit of diuine autheritie.

SECTIO IV.

¶ Of Good Witches or Blessers, as
wee tearme them: Heere first of
their Nature and Condition.

AS the *Badde Witch* hath onelie power to hurt: So the *Good Witch* or *Blesser* hath onely facultie to doe good: to helpe, &c. And that also by consent, in a league with the diuell: And is therefore blasphemously termed *The Unbinding Witch*, as being able to vndoe what the other hath done.

And this *Satan* disposeth in notable *Policie*, not onelie that some order may appeare in his kingdome of Darkenesse, whereupon it may the rather be obeyed; but especially,

what good
witches
are with
their po-
wer.

Sathan's
policie
heerein.

aduaancing hereby his *imaginarie power* in the hearts of his *Proselytes*, that he is as *God*, able to doe all things, to *hurt*, and *helpe, &c.* and thereby secretly to delude his *Schollers*, that if they can *vnbinde* others, why may they not *vndoe* their owne *bonds*: what reckoning to be made of anie *Couenant* with *Sathan*, seeing hee will thus bee content to haue his *workes* *dissolued*, &c.

And this the rather, because he so diuides his gifts, as may be thought; not to one all, but to each seuerall: whereby he 1 both *blasphemously imitates* the *divine prouidence*; 2 *ties* the *Witches* more *obsequiously* vnto him, 3 makes shew of *absolute libertie* in his *dispensation*, 4 and hereby fitteth his instruments to doe more *mischief*, 5 and yet *secureth* them in their *damnable estate*: as being by this *meanes* more *seruiceable* to each other.

SECTIO IIII.

¶ That their skill in helping to things that are stollen, and healing diseases, is not a gift of GOD: whereupon they are accounted Good, but rather they doe it certainly by the helpe of Sathan.

THAT it is not of God, appeareth,
1 By the Qualitie of their persons, because they are generally, ignorant, profane, abominable, and therefore the Lord will not reueale such secrets vnto them, *Psalme 25.* But vnto them that feare him.

2 By the Consideration of the time, wherein these Reuelations are pretended: which being the time of the Gospell established, when an ordinarie meanes of reuealing Gods will is on foote; therefore now wec hauing the Word, as we may not expect such Reuelations, so they are not granted to vs, from the Lord our God.

Of the power of bles-sers, in healing and restoring stollen goods, whether it be of God. Proued by the Time.

Secondly,
Matter of
reuelation

Reuelatio
n of what.

Thirdly,
Maner of
reuelation

Especially, if we consider the matter pretended to be revealed, which is not any necessarie thing, concerning *Saluation*, but onelie some particular accidentall matter, concerning the present estate of this life, for which we find not that there were any *Reuelations* from the Lord, but onelie concerning the generall state of *Kingdomes*, and as it concerned the *Spirituall good of the Church*.

Besides, if we consider the manner of the *Reuelation*, which is neyther by Gods spirit immediatly, nor by an *Angell* from heauen, nor by the *soule* of *some man*, that is formerly dead, and that in some *Dreame* or *Vision*, for such were the *Reuelations* from the Lord; but by *seeing in the picture of men in a Glasse*, &c. which may easilly, and must necessarily be done by *Sathan*, as both prouoking the *thiefe* to steale, and being able to represent his *Image* in the *Glasse* as personating him before the *Glasse*, and so the *Reflexion* must needs returne the like resemblance.

And

And this must necessarily follow, if we consider the end of this *Reuelation*; which is, to haue goods restored; which being ytterly vnlawfull, because we should rest contented with this losse, as a chastricement for sinne, and so rather goe to God, to enquire the cause of the losse, and to haue sinne pardoned, then to runne to the wise woman to haue the losse restored.

So that the thing being *unlawfull*, it is *inst* with **G O D**, to leaue vs to seeke *unlawfull* meanes, that so one sinne may be the punishment of another.

Lastly, seeing whatsoeuer helpe is lawfully to be vsed in any extremity is *plainely commended to vs in the word*: Therefore, seeing the word doth directly condemne all these indirect and diuellish helps, and commandeth 1 to seeke helpe principally from the Prophets of the Lord, and 2 so to vs meanes of *Phyfick*, as the diseases require. Therefore it plainly folows, that seeing these *bles-
sers* are neither acquainted with *Gods*

Fourthly,
by the end
of this re-
uelation.

Fiftly, not
warranted
by the
word.

Note.

word, nor skilfull in Phisicke; the help that they minister must needs come from Satan, whose Creatures, and vassals they now are, who coloureth his diuellish helpe, both with some formall prayers, and other medicins, that so hee may more dangerously beguile vnstable soules.

This shal appeare yet more clearly vnto vs, if we consider further.

Note this.

6 By the strāge torments vp on them.

That although these *Wizards* pretend to helpe by holy meanes, yet, were there no other euidence to prooue their assistance from Sathan, this one were sufficient, That these *Blessers* are not onlie *strangely tormented*, while they are performing this cure, but are euen afflicted with the same diseases, which for the present, they seeke to remoue from others.

Now, that this is the *worke of Sathan*, is manifest.

1 Because the *olde Sybills* and other *Witches* were vsually so tormented, when they gaue their *Oracles*, who are generally concluded to bee *Sathans prophets*.

2 *This*

2 This their strange tormenting, in this pretended good act, argueth that it is *not of God*, who would not so requite his *seruants*, whom hee sets on worke, especially doing his will, But *rather of Satan*, who by these torments convinceth them of the euill of their work, and confoundeth hereby the vnbeleeuing world, that will seeke to such for helpe: Especially, if we consider further

That whereas there is a *reciprocall couenant betweene Satan and the Blesser*, as hath beene declared, that as the *Devill* must doe what the *Witch* would haue him, so the *Witch* must endure what *Satan* will impose. If now it fals out, that the *Disease* which the *Witch* would haue remoued from another, shall be transported vpon her selfe, as a *pledge of further torments*, to confound her in her present power, and yet to *deceive* her withall, as if by this strange alteration and torment she deserued to obtaine this preheminence, as to helpe others, she hath bought it deereley:

Note.

Note.

deereley: And so yet further to *deceive*, as if because she hath her paine here, therefore she shall auoid further reckoning: Is not the iustice of God admirable here? Is not his wisedome wonderfull to *take the wise in their owne craftiness*?

SECTIO. V.

¶ Of the Couenant whereby these Bles-
fers binde themselves to doe good,
namely, the Beleefe of men, whether
they can benefite any that doe not
beleeue in them: and why they are
beneficiall to such: And so conse-
quently of the danger of these Good
Witches, and that they are farre more
dangerous then the Bad.

Of the co-
uenant of
the Bles-
ser, namely,
that she
must bee
credited.

AS Satan binds his seruants vnto his obeysance by a speciall contract and couenant (as hath beene shewed throughly before) so the good Witch, being lessoned by her accursed Maister, doth hereby endeuor to performe truest seruice vnto him, euen by hunting after and ensnaring the

the precious soules of men : And to this purpose she hath no more dangerous snare then this *condition of Faith* , that those who will haue helpe or succour at her hands, must *beleeue shee can doe them good.*

For whereas *Faith* is the onely *Bond* whereby *God is knit unto man, and man unto God*: If therefore *Satan* can but once breake this bond; as he doth heereby :

First, exlude vs the especiall prouidence of the Almighty.

Secondly, so doth he make way hereby, for the full possessing, and preuailing ouer vs.

Thirdly, and hence it is that there must bee no helpe without this *Beleefe* in the Witches abilitie heerewnto : That so the *Blesser* also being puffed vp with a conceipt of some *Divine Power*, might so therein, not onely *Intrude into the Office of the Messiah*, and thereby to deprine her selfe vtterly of the benefite of his sacrifice ; but also

cuen

Note.

euен make a mocke of the *Sonne of God* by translating that precious gift of Faith, which onely entendes saluation, to the attaining of euery base and vnsit trifle, and horrible wickednesse, yea offering vp heereby the deceiued soule, as a *Sacrifice vnto Satan*, which cost the *precious bloud of the Sonne of God*.

Fourthly, especially, heerein doth appeare the desperate pride and malice of *Satan against Iesus Christ and his members*.

1 *As aduancing himselfe heereby in Christ's steed, in the deceiued hearts of the vnbeleeuers.*

2 *And robbing him, not onely of that proper homage which is due from the creature, namely, to depend on it Saviour :*

3 *But also of the soules of those that are thus ensnaered.*

4 *As detaining them thereby in Atheisme and contempt of Gods Ordinances for saluation.*

5 *And emboldening them to all desperate and outragious courses vpon presump-*

presumption of helpe from these incarnate devils.

6 *And so ripening thereby vnto eternall vengeance. And this the rather, because by this condition of Faith thus required for helpe;*

7 *It is thereby the rather warranted to come from God.*

8 *And so both the Witches authority and power iustified to this end, as Divine, euен a speciall Gift of God to such purposes.*

9 *As also the peoples seeking to such meanes is coloured.*

10 *And so, in that helpe heereby is procured for many wicked ends, therefore fearefull and blasphemous conceipts are heereby nourished in the mindes of vnbeleeuers, concerning the Diuine Nature; As if the Lord should approne of sinne, that hee Psal.50. furthers, and giues successe thereto. And when this gappe is once opened, how is sinne committed with grediness? How is the deceiued soule drunke in security? How by this security prepared to suddaine destruciō?*

And

Note.

And therefore though it were e-
nough for *Satan* to doe good at the
command of the *Blesser*, to hold her
surer vnto him by these deuotions:
Yet seeing he is a *roaring Lyon*, go-
ing about seeking whom he may
deuoure; doth he also yet both
further heereby the *damnation of the*
Sorceresse, in making her an instru-
ment (*by this condition of Faith*) to en-
snare the soules of men, and so by
the same meanes, *encreaseth his prey*,
in deceiuing such vnstable soules
who depend vpon such dangerous
helpe.

And therefore though no doubt,
by Diuine permission, he could helpe
one with the *Good Witches* warrant
(this being but his *colour to deceiue*
her and others) and so much more
(if she employed him) without the
Faith of the parties, and happily doth
tender some trifling helpe without
this *Couenant (to beleue)* to tolle
the simple on, to seeke further to
him: Yet seeing he specially in
all these, *aines at the soules de-
struction*,

struction, and as the *Divine* executi-
oner to preuaile in the children of
disobedience: Therefore seeing the
World generally will not receive the
knowledge of the truth, shall it not bee
giuen vp to beleeue lies? 2. *The* *ssalonians*
2.11.12. Euen to seeke vnto Satan,
forsaking God, &c. so to *buy his*
helpe with the danger of their
soules: In hunting after which,
this aduersarie is now growne so
cunning, as that howsoeuer heere-
tofore in *Times of Ignorance*, he
vsed more carnall and palpable
meanes for the ensnaring of them;
Yet since the *Gospell* of *Iesus*
Christ hath beene aduanced, and
the knowledge thereof hath in
some good measure banished grosse
ignorance in many places, there-
fore doth Satan suite himselfe accord-
ingly: And so, though he re-
quire *reall covenants* of some, in
some cases, yet is he contented
also with *Mentall Covenants*, as
being able to geesse at the minde
by some outward inclinations
and

Note the
policie of
Satan in
times of
knowledg.

and distempers, and so doth more cunningly and dangerously deceiue euен the *Professors of this Age*, whom seeing they professe to beleue in Christ, therefore will he not require an *open covenant* to beleue in him : As contenting himselfe :

- 1 That they *allow helpe* to bee sought from such meanes.
- 2 That in *case of necessitie* they will not stick to seeke themselves.
- 3 That they do not aswell *further the Blesſer*, as the *Bad Witch* to punishment, &c.

Note.

All which, and such like, he takes as arguments of their *secret confidence in him*, as approuing his power, and iustifying the *lawfulnesse* of such meanes.

SECTIO. VII.

Whether the good Witch can hurt, and the hurting Witch helpe.

BY that which hath beene said before concerning the *limitation of the power of these Witches*, it may seeme

seeme to be concluded, that the *Good Witch* can onely help, and the *Bad Witch* onely can hurt.

But yet *Experience* seemes to proue the contrarie, not onely in *Hartley*, that famous *Coniurer* of *Lancashire*, which bewitched *Mr. Starkie of Clee-worthes Children*, who was also a great *Blesser*, &c. And so in diuers others: But especially in the *Witch* that was the principall occasion of this *Treatise*.

For it appeareth by her examinations, that shee both vsed to *fore-speak* (as they call it) that is to hurt, and wearie things, as also to *blesse* the same againe, and so to helpe as well as to hurt: As appeareth by the *Charme* heereafter set downe to this end.

To which wee answer.

That though happily by *Covenant* *Satan* binds himselfe no further but to the *Blesser* to helpe, and to the *Bad Witch* to hurt, because

Either they desire no further, or

R else

else this limitation may serue for such end as heeretofore.

Yet heerein also doth *Satans* *cunning* appeare notably, that if vpon such *composition* onely to hurt or helpe, he yet proue better then his *bargaine*, as to affit such to helpe who haue done *hurt*, &c. By this meanes, he binds his *seruants* more obsequiously vnto him; and yet *deceives* them more grossly.

As giuing them occasion now to conceiue, That seeing he conenantid with them *only to hurt or helpe*: If now it shall appeare that the *Bad Witch* can also *helpe*,

Is not this a notable *delusion* to flatter her, that she hath some *extraordinarie power* aboue what *Satan* can conferre vnto her, and so that the *League* *betweene them* is *disanulled* and *broken*: She is now *free* (as she thinkes) and rather by some *Divine Assistance* can vndo and helpe what is fore-spoken, as they vse to speake?

And seeing *Satan* in all these *Co-
tenants*

Note Sa-
thans cu-
ning.

tenants with the *Witch* ; is no Free Agent, but the *Lords Executioner* to run and stay at his pleasure : As the Lord therefore hath speciall ends in the disposing of this *Covenant to hurt or helpe* ; so may he not haue speciall purpose in this, exceeding therein, that the same that *hurtesth* may also *helpe*, and the same that *helpesth* may also *hurt* ?

Note the
ouer-rul-
ing powe
of God.

Yea certainly : The Lords purpose in permitting and wisely ordering these *Compacts* betweene *Satan* and the *Witch to hurt or helpe* ; vsing the *Devill* herein as the instrument of his Divine Justice vpon the children of disobedience, hath beeene in some poore measure manifested heretofore : And hereby

Note this.

Doth Hee wisely and gloriously make manifest, that *Satan* is but his *Vassall*, that all *Covenants* betweene the *Witch* and him, for onely *hurting* and *helping*, are subordinate to his power, alterable at his pleasure, that though *Satan* agree with the one *Witch to helpe*, and with the other

Note.

onely to hurt, yet shall the *hurting Witch* also *helpe*, and the *helping Witch* *hurt*, that it may appeare also that these *Couenants* are but *Iugling Trickes* betweene *Satan* and the *Witch*, to draw fooles to the stockes, and so on cyther side to beguile more fearefully: That seeing the *Blesser* pretendeth to *helpe*: as she doth heereby draw more *Proselites* after her, for good, so shall she haue power to *hurt them*, both to keepe them the more in *awe*, and so to seeke vnto her more flauishly, and depend the more constantly on her power; as also when their sinne is heereby ripened, to confound them more fearefully, and so to execute the wrath of God vp-on them.

And the *Badde Witch* also, though the *Couenant* bee, That shee must onelie *hurt*, that so shee may execute her malice vpon the bodies of *vnbeleeuers*, and so send them to the *Blesser* for the further destruction of their soules: yet to spare this

this labour : and make the *delusion* more effectuall to deceiue , may not the G O D of Wisedome deuolve both these Faculties of *hurting* and *helping* to one person : May hee not heereby giue way to Sathan to aduaunce himselfe fully in the hearts of the children of disobedience : as God of this world , to saue and destroy at his pleasure?

And as the Lord in restraining Sathan to *hurt* or *helpe* in those diuerse Instruments , would giue an vnderstanding heart to consider the *limited power of Sathan* , and so to depend vppon an *higher Power of the Divine Maiestie*: so seeing the naturall and desperate sinner , as hee is fast bound to the power of Sathan , euen so willingly would hee serue none other maister : therefore , that hee may serue him the more cheerfully , it is the Iustice of G O D , so to giue vp to Sathans *delusions* , as that hee shall thinke hee *needes* serue no other maister.

And hence it proceedeth, that the

miserable soule affecting a sufficiencie in that *God* whom it subiects it selfe vnto, able to stede at all assaies; Therefore, seeing Satan by these *Witches* labours to erect his Throne in the hearts of the disobedient : It stands with great policie, that this power of *hurting and helping* shall appeare in one and the same, both to resemble an *Vnitie* in this *Fayned Deitie*, As also to confirme the *conceited Omnipotencie*, and sufficiency thereof.

2. *Tim. 3.2* And seeing wee are fallen into
 3. these euill daies, wherein *iniquitie* a-
 boundeth, and ripeneth to the Haruest,
 2. *Tim. 3. 2,3.*

Doth not therefore the admirable *Wisedome and Justice of God* heerein gloriously shine; that whereas vsually the *Good Witch* hath escaped and beene aduanced of man; and therefore puffed vp with pride, and so prouoked to doe mischeife; it now pleaseth the Lord to giue her her desire, that she which *helpeth* may also *hurt*? thereby,

1 To flatter her with a conceipt
of her Soneraigne Power.

2 To nurse her heereby in despe-
rate securitie.

3 So by this meanes to ripea her
sin, and so to take her napping in her
owne counsels.

4 Exposing her to the *Sword of the
Magistrate*, as hauing done such mis-
chiefes, and so confounding not onely
her owne confidence, but the re-
pose of the world in her, who e-
steemes her the *onely Goddesse*, seekes
to her for helpe, &c. Shall not this
lesson the unbelieveing Generation not to
tamper with her, least though they
regard not their soules, in seeking
helpe from her, yet they may secure
their liues and estates in not meddling
with her?

Oh that wee could obserue the
waies of God heerein! May wee not
hence learne wonderfull things? Shal
not all *Idolatry* come to the blocke?
Shall not *Anti-christ* that great *Coniu-
erer*, likewise be confounded? And shal
not his open and desperate practises of

Note.

Note.

murthering Princes, and bringing desolation in the world, iustified and taught, now hasten him to his confusion, who heretofore hath beeene esteemed the common Papa, the father and giuer of life, and saluation to the sonnes of men?

SECT. VIII.

Vſe 1.

The good
witch most
dāgerous.

BY this which hath beeene said, it appeareth now plainly:

That 'the *Blesſer* or *good Witch* (as we terme her) is farre more dangerous then the *Badde* or *hurting Witch*: And,

1 That because first shee is leſſe suspected and feared then the other, and therefore is like to do more mischeife.

2 Nay ſhe is magnified and adored among men as a *Demy Goddess*, &c. and ſo cauſeth men to commit *Idolatrie* to her by putting confidence in her.

3 She yeeldeth helpe for the ſatisfyng

fying of the flesh, and so hardnesse in sinne procureth hope of longer life, excludeth Repentance, withdraweth from the loue of the Word, and lawfull meanes, nourisheth in ignorance, prophanenesse, &c.

4 The badde Witch vsually is haled to punishment, and so is preuented of much euill doing, and happily by this meanes brought to repentance: But the Blesser is spared, and so permitted to doe more mischiefe, vnder pretence of well-doing, and thereby ripeneth her selfe more fearefully to vengeance.

5 Shee yeeldeth helpe at a verie desperatere; namely, the endangering of the soule: and, *What will it profite a man to winne the whole world, and loose the same? Math.16.26,*

And so also is her estate most dangerous and fearefull in regard of her selfe, as by requiring this condition of faith, euен despiting the spirite of grace, & making a mocke of the Sonne of God: & so vsually committing that unpar-donable sinne, *Hebr.6.4.10.16.17.*

And

And therefore this scriueth:

1 For the *reprooфе of the Times* wherein these Darlings of Satan are so embraced and adored.

2 It is an *Instruction to the Magistrate*, to bend the edge of his sword against these most dangerous Instruments: and to giue way vnto the Gospel, to cut them downe.

3 It is a *Cauent to the people*, to take heede of these snares, to seeke after knowledge, and submit to holie meanes, that so the Lord may haue mercy on their soules, that being within his protection, they may bee better secured concerning their bodies.

The end of the first Booke.

THE
M Y S T E R I E
O F
W I T C H C R A F T :

The second Booke.

Describing,

- 1 *The Power and Effects thereof.*
- 2 *The Detection of Witches, with the meanes thereto.*
- 3 *The remedies against Witchcraft.*
- 4 *The Punishment of Witches, with the nature and lawfulness thereof.*



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1617.

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191

THE
MYSTERIE
OF
WITCHCRAFT.

The second Booke.

CHAP. I.

Of the Power of Witches, what they
are able to doe, and of Satans cum-
maining sleights and stratagems bere-
in.

He maine thing where-
by Sathan fetcheth ouer these monsters, and
holdes them in his o-
beisance ; is that great
power which he deuolueth vnto thē.
Whereby being able, in shew, to do
what

Of the po-
wer of wit-
ches.

what they list, they are so transported with Pride, and wholly blinded therewith, that either they are hereby secured in their estates, seeing they can do such *Feates*, or else *careleſſe* altogether thereof, for the intending and prosecuting of wonderfull things.

It shall not therefore be amisse in the next place, hauing proued

- 1 That there are *Witches*.
- 2 How they *attayne to this high mysterie*; and,
- 3 *What severall kindes* there are of them.

To adde now somewhat concerning this their *extraordinary power*.

That so we may be rightly informed how farre they are able to preuaile: and withal, may discerne how notably they are *abused by Satan* making them beleeue that their power is farre greater then indeed it is.

To this purpose consider we these two things:

First, wherein *this power of Witches* is restrained: and,

Second-

Secondly, wherein it is enlarged, and particularly aduaunceth it selfe.

Concerning the first.

SECTIO I.

That the Witches Power is lessethen it seemeth, as appeareth;

First, because she is restrained by the Lord, that shee can not hurt when she would.

As, not the children of God alwayes whom she maliceth.

Neyther these so farre as she would: as not at all to hurt their soules finally:

No not vsually to take away life.

Nor vpon each occasion, as shee is provoked: The Lord restraining her in loue vnto his Children, and for the glorie of his great name: Defending his Seruants by the attendance of his holie Angels, Psalme 91. That the euill one shall not doe them any violence.

The power of witches restrained,
i By the Lord.
In regard of the Elect.

Neither

In respect
of the wic-
ked.

Neither wicked men, so farre as she
would, and intendeth.

As, not all, at all times, whom she
maliceth : The Lord in his Iustice
brideling her, 1 for the further con-
fusion of the *Witch* : 2 for the aduance-
ment of his patience to the wicked : 3 for
the fating of them vp heereby to the day
of slaughter, and to harden them in their
Atheisme, that there are no *Witches*,
no *Devils*, no Hell, no Heauen, but
what is in this life.

Neyther to take life from those
whom shee afflicteth, at all times :
that so they may still enjoy greater
Patience, and thereby, eyther bee
brought to repentance, by the distem-
per of the chasciment, or be made
inexcusable.

And this, so is disposed :

1 Both for the increase of her ma-
lice, and so ripening of her sinne, be-
ing disappoyneted, and restrained, it
raging more within, the more it is
outwardly curbed, and so fretting
against God, when she cannot haue
her will of men : yea raging, and ma-

ny

ny times tearing her selfe, when she
is brideled from hurting others.

2 As also for the *confusion of her
skill and conceited kingdome*, as being
now enthralled, and iustly brideled,
that so horrour of conscience hereby
increasing, she may haue her condé-
nation sealed vp, and hereby be pro-
uoked to renue her covenant with *Satan*
to obtain a greater measure of power,
to make him more seruiceable to hit.

3 And the *Lord* hath an especiall
aime heerein, for the *more orderly and
comely governement of the world*; which
is thus graciously preserved and ad-
uaunced: whereas, if *Witches* might
haue their wills to *hurt* whom and
how far they list: neither good *Magis-
trate* nor *Minister* should stand, none
should be mightier then they to con-
troule them, no[n]e *holier* to confound
the[ir] *rage, enuy, & covetousnesse*
would make *confusion & desolation*
every where, and so the *prouidence*
of *God* would be *hated*, and the
workes of his *gouernment* hindered
and disgraced in the *world*.

SECTIO. II.

Her Power is lesse then it seemesb.

Sathan
doth ma-
ny things
without
the witch.

Note.
Gifford
by his skil.

Note.

I **B**ecause Sathan doth many things by
divine dispensatio immediatly, which
yet notwithstanding he fathereth on
the Witch: and seemeth to doe at her
sending, which yet he doth by his
skill, in Naturall Temperatures of
the bodies of Creatures, and their
diseased estates; And so being able
to guesse at the times, when they
will come to their *Crisis*, and are like
to speed: then speedes he to the witch,
prouoks her to *malice the parties*, & so
offers to be sent to execute that ma-
lice, which falling out at the time
when the Witch sendeth, shee there-
upon conceiuers, that shee is the Au-
thour of the hurt. *Shee confesseth it a*
often on the gallowes; whereas all
this is but Sathan's immediate worke:
and yet *shee iustly punished*, for dealing
with Sathan, who thus deceiuers.

I **T**o baste her to judgement.

2 **T**o

2. To satisfie the rage of the world against her, & thereby either to make them guiltie of shedding innocent bloud, and so to increase their sinne.

3. To obtaine his prey of her soule more speedily.

4. And so to serke a new master, or dame, to increase his kingdome.

5. But his especiall policie herein is by fatering it on the *Witch*, to make worke for the good *Witch*. Now they must runne to her, help must be had, and what more ready then the *cunning woman*, especially seeing she doth it with so little cost? and doth it with so good prayers, at the least, procures ease, which Nature is satisfied with, though it is bought at a deare rate, even with horrible and blasphemous abuses of Gods name, cursed confidence in Satan, &c.

6. And seeing we are many times conceited & suspitious of our neighbors, ready to iudge vncharitably & rashly of them: doth not Sathan further the conceit by deluding the *Witch*, as to thinke that Sathan did such things

Note.

Deluding
the Wit-
ches sen-
ses.

at her sending, which also Sathan in his policy must have published, to confirme vs in our vncharitable and cruell conceit ; and so thereby prouoke vs further to shed innocent bloud.

Secondly, Sathan doth also many things by *deluding her senses* : making her to beleue that which is not, and so deceideth her in the conceit of her power : As that shee is transformed into a *Cat* and *Hare*, and so can enter into places the doores being fast , which is contrary to a naturall bodie, &c.

How Pe-
ter came
out of the
prison, the
doors be-
ing shut.

For though Peter came out of prison and the doores *attlocked*, yet was this done ; First, by the *mighty power of God* : Secondly, nothing was done, but what might stand with the condition of a naturall body . The doores by the power of God were opened , and so gaue place to the bodie . The bodie was not contracted and extiminated to pierce the same : neyther could the qualitie of the bodie endure the paine , neyther the quantitie be dispoyled of it dimensions.

As for that *Dreame of the spirites*
transpor-

transporting the bodie lying dead in the bed, and returning to it againe afterward. This being contrary to the divine decree, That the soule being separated from the bodie, should returne to it againe, till the Resurrection: it must needs be a *delusion and forgerie of Satan*.

Thirdly, the *Witches power is restrained by Composition and Covenant with the Diuell*, as the *Good Witch* must onely *helpe*, and the *Bad Witch* she must onely *hurt*: the one must be accounted the *binding Witch*, that other the *unbinding*: The *Police of Satan* heerein hath beene partly discovered before. As also the *injustice of God in confounding this covenant*, and enlarging this power is layd downe hereafter.

Fourthly, the power at least of the *good Witch*, is restrained to the *faith of the party whom she intends to help*: Either hee must *believe*, shee can help him, or else, he shall receive no good from her; *Of the reason and use hereof elsewhere*.

Refutatio
of that cō-
cēir, that
the soule
returnes
to the
dead body

3 restraint
by compo-
sition.

4 restraint
by the
faith of
the Pati-
ents.

Fiftly,
restraint
by the
magistrat.

Fiftly, the power of all Witches is restrained by the authoritie of the Magistrate. For though, if a private person detain them, they may either hurt or escape, yet if once the magistrate hath arrested them, Satans power ceaseth, in being not now able to hinder and defraud the Justice of the Almighty. And lastly, it is also restrained to the good of the Church. To this end examine we

SECTIO III.

First quere Whether seeing Sathan hath power from God, to afflict man, that he doth the rather more hurt, by the means of witches

NO question, seeing wee are apt to distrust God, and depend upon those, and to forsake Gods word; therefore it is iust with God, to giue vs vp to be deceiued by them: so that, it is not for the Witches sake, but for the wickednes of man, that Satans power is enlarged: both for the Witches further condemnation, whose sinne is hereby increased,

And

Note.

And also, for the punishment of mans horrible and strange sinnes : by those strange and fearefull plagues, especially to condencme the infidelitie of men, in fearing or seeking to these.

Only herein obserue the policie of Sathan, who though hee haue power from God, yet he will not execute it, but as sent from the Witch, or at least, seeming so ; that so he may both diuert the mind of man from God, and so nourish him in ignorance and Atheisme, as fearing and respecting the Witch more then God;

Sathan's
policie
heerein.

As also, that hee may carrie the mind from home, from the consideration of our owne vilenes, and wickednesse, to looke abroad to the Witch, to obserue her malice, and so to encrease our rage against her, and thereby encrease our sinne, and yeeld her more power ouer vs ; and thereby still to send the minde from God, and his true meanes of helpe, to the cunning woman, &c.

.140 V.

elated : and when hee is elated
 SECTIO III.

Whether Witches may have power o-
 ver Gods children.

NO doubt they may haue it, so
 farre as to afflict the body, because
 these outward crosses are common
 to all, *Eccles. 9.1.*

And we are subiect to Infidelitie,
 and so to Sathanes power.

Yea wee are ignorant who are Witches,
 and so many times are chasti-
 zed for our foolish charity in relie-
 uing them,

3 Yea, wee may rashly condemne
 and censure them : and therefore bee
 liable to the hand of Almighty God
 by them.

1. And so by sympathy with the
 bodie, the soule may be afflicted : yea
 Sathan 2 may further afflict the
 soule, by reason that it cannot brooke
 so well the bodily misery, by working
 vpon the impatiencie thereof, and so
 for-

Second
 quere.

Gods chil-
 dren may
 be afflic-
 ted by

witches
 In bodie.
 In soule.

forcing it to mutualliring: yea to a
kinde of despaire: the rather, because
the children of God, through igno-
rance or extremitie of paines, may by
themselves, or others vse such unlaw-
full meanes, or though they vse Phi-
sickes, and some such subordinate law-
full helpe; yet the principall is negle-
cted, Repentance for sinne, and
Prayer vnto God.

And seeing all things are alike to all
men; may not Sathan worke so vpon
the minde, as by such or the like dis-
position to bring it to many, and
such like raging fittes, either tam-
pering with the complexion, as me-
lancholie, &c, or furthering those pas-
sions of discontent and despaire, by
leading them heereto.

And the Providence of God in using
Sathan as an instrument, to inflict by
Witch-craft, these chastisements upon
his children, is manifold.

As first, to humble his children: that
they shall not escape this scourge, as
well as others: so I remember the
Lady Hales complained; What could

Eccl. 9.1.2

21.21.101

.02120A

Why gods
children
may be
chastized
by witches

I haue no other affliction but this, I could haue endur'd any, so it had not beeene by this, &c.

2 To comfort his servants, that seeing they shall in this greatest affliction haue a comfortable issue to conquer *Satan*, therefore heerevpon they may build the certainty of their salvation: *As also,*

3 To instruct them, that seeing *Satan* may haue power to take away life, and yet not to hurt the soule finally, therefore heere is the triall of their Faith, though the Lord should kill them yet to trust in him; heere the triall of their obedience, to yeeld vp life into Gods hands; heere also their Wisedome tried, not to measure Gods fauour by outward things, not to set by this life, which *Satan* may prouale against.

And hath not the Lord in this affliction of his Saints, *some further vse* for the stumbling blocke of an unbelieveing Generation?

Yea surely, and that many waies:

1 Both to flatter them, that their estate

Iob.13.15.

Actes 20.

The wicked heere-
by stum-
bled.

estate is good, seeing the godly fare as bad as they do.

Note.

2. And also to stagger them, that their estate is evill; seeing, if Gods children are thus afflicted, for al their knowledge, and holinesse in this life, what shall become of them, that haue no knowledge, hate holinesse, &c.

3. And heerein yet most dangerously to stumble them, that seeing the knowledge and holinesse of the Saints cannot free them from the power of Satan, therefore away with knowledge, wel-fare ignorance; what boots it to bee precise? Let vs liue as wee list.

Note.

Nay seeing these meanes, cannot preserue, *Why may we not seeke to other?* and so a gap is open to all vnlawfull meanes.

Especially, if wee obserue Satans policie heerein, who vsually being sent to afflict some holy one, returnes as confounded, he can-not doe it, because they haue Faith, thereby intending, that none that haue Faith, are subiect to his power,

Note Sa-
tans pol-
icie in the
affliction
of the
Saints.

power ; and so puffing up even the best with securitie, and thereby preparing them through vaine confidence to his malice : So persuading the world, that he can touch any that hath not faith , and so still robbing God of his glorie ; as if the let were not in his free prouidence, but in the *goodnesse of man* : As if the Lord did not freely execute his prouidence, but was bounded therin by somewhat in man . And then he must be sent to the childe of the faithfull father, and preuaile there , as if the *Faith of the Parishes* did not hold Gods protection ouer their tender Infants , aswell as ouer themselves : or the Childe , because he hath power ouer him , is excluded Gods protection , hath not Faith , is not of the faithfull seed.

And if now at the length it shall appeare , that Sathan , though hee haue returned as disappoynted by the *Faith of the Saints* , yet shall preuaile ouer anie , to afflict and torment them : Beholde then the dangerous delusions : Eyther this mat-
ter

ter of Faith is but a mockery, seeing it cannot resist Sathan: why should it not repell him on the one side, as well as on the other, If there were any such thing, or it had any such power?

Or else, the Saints may loose their Faith: and so, if Sathan preuayle against life, he must then also preuayle against Faith, for the vtter abolishing of the power thereof.

And what difference then between the wicked and godly?

Thus may the Saints be subiect to this affliction: and thus may the world stumble thereat.

SECTIO. V.

And yet in all these afflictions much differ from the wicked.

- 1 **A**S both in the cause of the affliction.
- 2 *In the measure of it.*
- 3 *In the issue thereof,*

Difference
betwenee
the godly
& the wic-
ked in
thei afflictions.
Math. 25.

For

Psal. 6. 1.

1 Diffe-
rence in
the cause.

Note.

2 Diffe-
rence in
the mea-
sure.

For the cause, If the Lord afflict his children with this scourge, neither is it in anger, or simply as a punishment of sin, though the Lord may intend the chastisement of the sinner heereby: But especially, 1. To try their faith: 2. To prouoke to repentance: 3. And so to take them heereby out of this miserable world.

But in the wicked it is otherwise: The Lord is angry when hee leaves them to Satan, hee intends the discouerie of their Infidelitie, and unmasking of their hypocrisie: By this sharpe affliction hee awakens heereby their dromes conscience, and so in the horror thereof, seales vp vnto them eternall vengeance, and leauing them to be relieved by carnall meanes, subiects them thereby more surely to the power of Satan, by whom, making vp, in this renewing of their daies, the measure of their sin, they are ripened and hastened to the day of vengeance.

Thus they differ in the cause.

2 As for the measure, the affliction either reacheth onely to touch the

the bodie, or else if the soule beare a
parr, still the hand of the Lord is pres-
under, Psal. 37. 24. comforts are sup-
plied according to the affliction: or
the sharper affliction, prepares to
more sound and heauenly consola-
tion.

But for the wicked it is not so with
them: The soule is especially aimed
at by the malice of Satan, and there-
fore, either the body is so smitten to
drive the soule to despaire, or else by
sending it to unlawfull meane, the
soule is more fearefully ensnared by
confidence in Satan, and so hastened to
it iust & vnauidable confusion: And
thus they differ in regard of the mea-
sure.

3 For the Issue, The Saints, If they
escape out this affliction, 1 are more
experienced in Satans subtilitie 2 more
enabled to comfort, and reliue
others, 3 more purged of carnall
confidence, 4 more humbled and
cast vpon the iightie power of
God, 5 more quickned in faith,
6 more weaned from the loue of
the

3 Diffe-
rence in
the issue.

the world, 7 more warie to keepe themselves within Gods protection, more patient vnder the croffe, 8 more prepared to death, 9 more feardie for the Lord. And therefore,

If they are translated heereby, they make an happie exchange of sinnes; for perfect holynesse, of miserie for eternitie, of transitorie for eternall happiness, of deceitfull friends for the fellowship and eternall communion of the thrice blessed God, that innumerable company of heavenly spirtites and soules of the righteous; the vnseparabile union with Iesus Christ their Sauiour.

But for the wicked; if they escape, that which they seemed to haue, is taken away; they grow worse and worse, filled with all vnrigheteousnesse, seuen worse spirtis seising vpon them. And if they are taken away, then is the end of all their vaine happiness, and a full powring out of Gods wrath vpon them.

SECT.

SECTIO VI.

THIS we haue heard wherein and by what meanes the Witches power is restrained.

Now let vs consider on the other side wherein it appeareth.

This may be discerned.

1. If we consider the Actions proper to their owne persons.

2. As also in their Actions towards others.

Concerning their owne persons.

First, it cannot be denied, but that more speedily, then may stand with the ordinarie course of nature, they may assemble themselues to their meetings, or trudge to do any mischiefe; as being carried by Satans power aboue the earth, or sea, speedily, for some short space, not being seene of any: which is not hard for Sathan to do, by thickning the Ayre ynder and about them.

As for any further means, whereby they may transport themselues in the likenes of an *Hare, &c.* this we haue

T shewed

Wherein
the wit-
ches po-
wer is en-
larged.

Actions
concerning
their per-
sons.

Speedy
motion.

Inuisible.

Note.

shewed before to be but a meere delusion, notwithstanding any tokens they bring for the proove thereof.

But that they may *abuse the bodies* of such, whom they malice to ride upon them, in the night : this howsoeuer it bee not impossible, yet I take it, it may rather prooue a delusion of the parties sence that is thus pretended to be abused, then any such real taking vp of his body out of bed, and laying him there againe, because this may bee doone with lesse adoe, and yet deceiue more effectually.

Thus of the actions of the Witches towards themselves.

Touching his Actions towards others.
Heere consider we these things.

1 *Their maner of consulting thereon,* which is vsually in the Church, where they meet, to worship their maister :

Heere, 1 the Diuell enquireth what each would haue done.

2 *They returne their particular occasions and busynesses.*

3 *Their demaund by Sathan is graunted, and meanes propounded* and

What the
Witch can
do towards
others.

and tended to the execution therof.

As giving them powders and poysons, composed by his skill, in the secrets of Nature to take away life, to inflict diseases, & cure the same; and especially, to cloake his damnable conuinciance heerewith. Teaching them to make Pictures in Wax or Clay; that by the rosting therof, the persons wherof they beare the name, may continually melt & dry away by sickenes: And this, in a blasphemous imitation of the divine power (who vsed such means to accomplish his miracles,) the better to colour his diuelish conueiances, which vsually are these.

1 To make men and women loue and hate one another: a matter possible for him to doe, by perswading the corrupt affections.

2 To lay the sickenesse of one upon another, as upon Job, yea to take away life, &c. by such Pictures, though they are no cause thereof. It being easie for Satan, being a spirit, to weaken and scatter the spirits of life, whereby through faintnesse the party shall

Note.

Job. 3. :

Note.

sweate out naturall moisture. And so also by weakening the spirits, the stomacke shalbe weakened: whereby not being able to breed new nourishment, the old must needs in short time be spent.

3 He can raise tempests, as hath beene proued before: and,

4 So to breed madnesse, and,

5 To haunt men and places with spirits, and so by a kinde of obsession to vexe and torment them.

6 Yea, he can hinder the operations of nature, and so may be a means to hinder copulation, and so procreation, and that not onely in general:

1 As corrupting naturall heate, that the generating member may not execute accordingly.

2 That though it should pierce into the wombe, yet the seede being colde, may take no effect.

Or else, he may steale away the seed, that it shal not passe into the womb.

But particularly also, though the party may haue ability to others, yet to serue one, for the like reasons, he may

may be impotent, not able to performe the worke of Generation, and so deny that duety of marriage, and so happily produce a nullity thereof; vnlesse by *Phisicke*, or some spirituall means his power may be ouerruled, for which some time is to be graunted, and meanes vsed:

7 Lastly, it cannot be denied, howsoeuer the world wold obscure the worke of God herein: that euen by the meanes of witch-craft, Sathan may be sent euen *into bodies of men, really to posseſſe them*. As of olde it was vsuall in the Primitiue Church, and the like punishment continuing for sinne, the *like meanes* remayning to remoue the scourge. I see not but now it is vsuall in these later times; as hath appeared euidently by many instances: the Papists themselues acknowledging as much, and the *Goſpel* herein powerfull to *confound Poperie*, and to *inſtifie the truthe hereof*.

Note.

Possession

SECTIO VII.

*Of Sathan's Policies in the execution
of this Power.*

Of natu-
rall
medicines.

Sathan's
policie
neerein.

And first, that he vseth *Naturall medicines*, both for helping, and hurting, giuing the *Badde Witches* secret powders, and poysons to doe mischiefe withall, and directing his *White Diuells* (I meane the *Blessers*) to salues and such like medicines, to helpe their Patients withall.

This he doth,

Partly, to make the *Blesser* beleue that it is not Sathan's power, but rather some *vertue* in these things, that accomplish such rare events, and that so they may be more secure, and *forget the covenant*, and thereby accomplish their mischieves with more delight, and greedinesse.

Partly also, to deceiue such as seeke vnto the *Witches*. And that by securing them in the lawfulness of this

this businesse, seeing they receiue nothing but lawfull meanes.

2 By causing them to *put confidence in the meanes* : seeing through their infidelitie, they proue vsually effectuall.

3 Thereby to deiect them from lawfull meanes, as Phisicke, &c.

4 And so to *nourish them in blasphemie*, contempt of God, and all diuine assistance, to abolish all trust in GOD, and dependancie vpon him.

SECTIO VIII.

He useth also Prayers for the helping of diseases.

And this, as to colour the *secret compact* more dangerously : Of praiers

So,

To countenance the vaine bablings, and repetitions of profane and ignorant persons.

As also to shew his *bigh malice*,

T 4 and

and derision of these diuine ordinances : and so also,

To mocke and confound the lip-labor, and bodily seruice of the carnal christian.

And so , to inferre, that all second meanes, as *Phisicke, &c.* are needlesse, and vnproufitable, seeing it may bee done by good prayers : and this is a maine Ground in the ignorant people, to reiect all lawfull helps : hence that speech of theirs ; *God hath sent it, and he can take it away.* Wherein Satans meaning is, to aduaunce himselfe in their hearts, to draw them to his deuotiō, by the vse of *such praiers, &c.* as being pretended to be from God, are therefore, in this respect, more greedily intertained.

Note.

Note.

Especiallē heerein to coosin the *Blesſer* the more desperately , eyther by prouoking her to robbe *G O D* of his glorie, and so to ascribe these *Prayers* vnto Sathan , conceiting heereby some Diuine power, not so much in Sathan , who instructs her, as, in her selfe, that by these meanes

meanes is able to doe such wonderfull things; especially seeing, to the doing thereof, a more strong and certaine Faith is arrogated. As being yeelded for the reason, why *the Blesser* can doe that by prayer, which another, using the same prayer, cannot doe, because he cannot beleue. And so by this presumption of Faith, deluding her in the safetie of her estate, that shee is at least in high fauour with God, in no danger of damnation, whereby she is confirmed in her Practise, and so makes sure her condemnation.

SECTIO. IX.

¶ *Satan shrowds his power under naturall diseases.*

And doth not *Satan* also shrowd his power sometimes verie cunningly and dangerously vnder naturall diseases. As both, being able to judge of the nature and criseis of them, and so to adioine his power thereto, to

to the hastening of death, by preventing the helpe of *Physicke*, or infatuating the same.

As also hereby, being able to assimilate his malicious and desperate afflictions of the bodies and soules of men, to some such like naturall diseases, that so his power may bee shrowded vnder Natures distempers.

Certainely, *Experience makes this manifest unto us, And the Policie of Satan herein is manifold.*

Note Sa-
transpolicy
heerein.

And that first to hide his owne secret compact vnder such naturall infirmtie, that so he may both *deceive the Wutch*, as imagining, that by her naturall medicines she cures only a naturall disease, and so, that her compact with Satan was either conceited onely, or else is now dissolued. But especially, that he may *deceive others hereby*; and that *both the parties afflicted*; as detayning them by this meanes from the searching of their hearts, and yeelding themselues vnder the mightie hand of God, by vnfained

Note.

fained repentance, laboring to make peace with him, that so they may be soundly cured: and so *sending only to naturall meanes*, as if it were but some ordinarie and common infirmitie, incident to nature: and so, *if it be cured by such meanes*, (as many times the Lord giues successe to the meanes to punish our security, and satisfie carnall wisedome) then *Satans power* is lesse feared, lesse regarded, whereby he *preuailes* yet further on *the soule*, by nouzeling it in selfe-conceit of the goodnesse of it estate, and so the meanes are aduanced, Gods holy, and ouer-ruling hand abased, and reieected; And the *Witch set in the place of God*, and so heereby she *preuailes* more fearefullly: not only in the hearts of those that are holpen, to put confidence in her, but in others also, who are desirous to bee holpen at so easie a rate.

And so *the skilfull Physsyon* (That *Ordinance of God appointed hereto*) is neglected and despised; and so in
the

Note.

the issue, the whole glorie and Crowne redounds to the *Dinell*: His power is aduanced, his kingdome enlarged, the *Gospell* and *Scepter* of *Jesus Christ* condemned or neglected, and *Atheisme*, yea grosse *Idolatrie*, increased and confirmed.

Note
this.

But if these seeming naturall *diseases* be not cured by these meanes; yet the *Credit of the Witch*, and *Satans* in her, is yet notwithstanding sauad.

1. Either, *they sought too late*.
2. *Or, else they did not apply the medicine well.*
3. *Or, else they did not beleue it could doe good.*
4. *Or, it hath holpen manie others.*
5. *Or, yet it may doe good: And therefore seeke for more: Goe to some other *Blesser*, that hath better skill: Make peace, with more confidence.*
6. *Or now, goe to the *Physitian* at last, to consume their estate, and so breed discontent and despaire.*
7. *Or,*

7. *Or, languish in despaire; seeing
God is forsaken, or sought too late
vnto.*

And so Satan triumphes in his
spoyles, confounds the vnbelyeuing
generation, that liues securely,
notwithstanding such a *Messenger
from Hell*, might rowse it out,
thereof.

And so *God is glorified*, in ma-
king the world without excuse, that
still will liue in Ignorance, and des-
perate *Atbeitisme*, in horrible pro-
phanenesse, and workes of the *Di-
uell*, and hastening hereby the comming
of his holy Sonne I E S V S, with his
reward with him, to recom-
pence to euerie one ac-
cording to his
workes.

Vses.

1. *Satans
Triumph.*

2. *God:
glorie.*

CHAP.

CHAP. II.

Of the detection of Witches, and meanes thereto.

OF the detection and punishment of Witches: That they are to bee punished with death, especially the *Blesser and good Witch*, as they terme her.

SECT. I.

Of unlawfull meanes of detection.

HAving discouered the power of Witches, and so followed them to the vtmost of their glorie and aduancement: Seeing now *Pride goeth before destruction, and the glorie of the wicked is their shame*: Let vs now consider of their *Fall and confusion*, and of such meanes as further the same.

Godswise-
dom here-
in.

Wherein we may behold the admirable wisedome and power of God, who as hee leaues them to their owne lusts, to embrace *Satan*, and submit

mit vnto him, for the obtaining of their desires; so hath hee so disposed in his wonderfull *Inſtice*, that the God whom they worship, when he hath them ſure his owne, ſeeing he is greedy of his Prey, and would gladly haue other imployment to doe more mischiefe, therefore he cares not how ſoone the bargaine be performed, and rather then faile, though all other meanes of *detecſion* ſhould ceafe, *himſelfe will bee the iſtrument* to bring his Beare to the Stake: And *this he doth,*

By *Being an iſtrument for the de-tection of the Witch*, and yet in ſuch dangerous policie, as that heerein alſo he hunts after vnlable ſoules, while he ſeekes to giue them content in the *discouerie of the Witch* which hath done them ſo much mischiefe.

To this is it, that he hath not onely *The Bleſſer readie to diſcouer and de-tecſt the Bad Witch*, that ſo he might thereby encrease the poore peoples rage againſt the *Witch*, whereas indeed they ſhould be angry at their ſins.

Satan the
Authour
of diſco-
uerie.

Note.

By viſing
the Bleſſer
to diſco-
uerie.

But

Of. 6. 1.

But whereas in their affliction they should seeke vnto the Lord that smites them, by this discouery of the *Bad Witch*, he encreaseth the reputation of the *Blesser*, and so prouoketh the people more eagerly to runne after her.

And now the *Good Witch* vffereth easily all her deceitfull wares, to the deluding of the parties that are thus inquisitiue, and many times to the condemning of innocent blond.

And to this purpose, because people will bee loath to credit her word, concerning the supposed *harmer* and *Bad Witch*, therefore she hath vsually either *some glasse* wherein to shew the partie offending : or else hath certaine deceitfull and *Satanicall experiments*, to confirme her former detection of the *Witch*; As namely, by casting her into the water, sticking of needles, or bodkins, under the stoole where she sits, burning of the thing bewitched, &c. By which, either she confirmes the superstitious people in a wrong conceit, it being easie for *Satan*

tan to further these signes heereto; or if they conceiue aright, yet by *using these indirect meanes for discouerie*, they shall yet deeplier engage their soules vnto the power and malice of Satan.

And therefore though the Bad Witch may bee detected by these meanes: yet neither is the wise Christian to vse these meanes for the *discouery of this Monster*; neither is the *Magistrate to admit of this detection*, as a sufficient euidence for the *certaine discerning and judging of the Witch*.

It will then be demanded, *What detections and presumptions lawful wee may haue to discouer a Witch?*

To which wee answere, That as the Lord hath ordained the Punishment of these offenders, so no doubt hee hath also *disposed the meanes whereby they may be detected*, that so they may be *justly punished*.

SECTIO. II.

Of lawfull meanes of detection, And
I of Presumptions.

Of lawfull
meanes of
detection:
and first of
presump-
tion.

THe meanes of these Detections are
Principally Two.

Examination, and Conviction.

Touching Examination; This is, when the *Magistrate* makes enquiry concerning this crime, and that not vpon euery corrupt passion, or sleight occasion, but vpon weightie Presumptions, probably coniecturing of the Witch.

These are:

I Notorious defamacion of this crime, by the most of neighbours which are of the best report.

2 The Accusacion of a fellow Witch, either at examination, or at the day of death is not to bee neglected, because now *Authoritie* hauing seized on her, though she may lie before she be discouered, yet now hauing confessed herselfe, she is an *Instrument* of the *Lords Justice*, to satisfie *Authoritie*, and cleare the innocent, by speaking truth,

Note.

truth, &c. (though otherwise shee would not) to accuse the delinquent.

3 A third presumption is from the effect of cursing : For when a bad tongued woman shall curse a partie, and death shortly follow, this is a shrewd token that shee is a *Witch*, because *Witches* are accustomed to execute their mischeuous practises by cursing and bairning, & this may be sufficient for examination, thogh not of conviction.

4 If after *Enmity*, *quarreling*, or *threatning*, a present *mischief* do follow.

5 If the partie suspected be anie kin, or of special acquaintance with a *convicted Witch*, because it is the manner of them to convey their *Trades* and *Spirits* one to another, and especially to those that are nearest about, and most familiar with them.

6 It is obserued, that the *Witch* receiues som *mark* from *Satan* to owne her by, in some priuy place, which is vsually raw, whence the spirit draws bloud, &c. and this, if there be no other reason in *Nature*, is a shrewd presumption, to examine at least.

7 And so if in examination wee
find the partie *contrarie and in divers*,
Tales: not onely *Fearefull*, for this may
be in a good case; but *Doubtfull* and
Different, this may bee a *Presumption*
to argue a guiltie conscience:

Thus of Presumptions.

2 *Of Examination.*

Now concerning *Examination*, this
may either be made by *Question* fram
the *Magistrate*, by certaine *wise* and
crosse Interrogations to this end:

Or else by *Torture*, when together
with words, some violent meanes
are vsed, by paine, to extort confessi-
on, which may haue necessarie place
when the partie is obstinate.

3 *Of Conuiction.*

Hauing vsed the best meanes by
Examination, the next is *Conuiction*,
whereby after iust examination, the
Witch is discouered; To this must
concurre, not bare *presumptions*, but
sufficient Prooves: Not such as heere-
tofore haue beene reckoned, or like
to those; As *scratching the suspected
party*,

party, &c. The confession of a partie dying, that such a one hath bewitched him. But for manifest conviction, these Prooferes are to be esteemed sufficient.

1 The Free confession of the crime by the party suspected, after due examination, being found in diuers tales.

I but say the Partie will not confess, Here then the testimonie of two sufficient witnesses is currant, prouing one of these two things: either,

That the party accused hath made a league with Satan; or hath done some knowne practise of Witch-craft, producing likely arguments for the confirmation thereof: As

1 That the Witch hath called upon the devill for helpe.

2 That she entertaines a familiar spirit, and had conference with it in any Forme, or likenesse.

3 That she hath shewed ones face in a glasse being absent.

4 That they haue fore-told things to come.

5 Holpen to things lost, whereof they haue had no ordinary meanes

Proofes
hereunto.

of knowledge.

6 That they haue healed by Prayers, Spells, Amulets.

Note.

Note Satans policie herein

And so, howsoeuer the League with Satan be secret, and therefore not able to be discouered, yet is both Satan willing to haue it knowne by effects, for the increase of his kingdom, & hastning the cōfusion of his slaues, and so by such like effects hee doth discouer them: 1 To haue speedier possession of them, lest afterward by remorse they might bee brought to repentance, 2 as hating so detestably euē all mankinde, that he cannot endure they should inioy the world, or the benefits thereof, no not an houre: 3 but especially, the Policie of Satan in this discouerie is, 1 to satisfie the rage of the people, who now hauing found the Witch, instead of being auenged of their sinnes, doe intend nothing more then the satisfying of their malice in destruction of the Witch, 2 and so therein to procure credite and estimation to the good Witch, to make more worke for her, by whose meanes,

meanes, this enemy to mankind, this
badde Witch hath beene discouered.

And yet we may obserue the ouer-ruling hand of God herein, that though Satan do hasten the speedie discouerie of the Witch: yet the Lord in his holy wisedome, oft-times disposeth, that such shall liue long, yea die vndetected: Eyther because some of them, *may belong to the Election*, and therefore may repent of this great sinne by holy meanes, and so bee freed both from temporall and eter-nall punishment.

Or some remaine longer vndisclosed, *to execute greater mischefe in the world*: as they are more cruelly bent thereto.

Or else, there may be *some Coven-
tant with Sathan by the Witch for some
terme of yeares*, which hee is contented to binde himselfe to, to haue her more sure, and secure thereby.

And thus of the proofes to discouer the Witch, without which shee may not safely be condemned.

Gods o-
uer-ruling
hand here
in.

CHAP. III.
Of the True Remedies against Witch-craft.

Hitherto of the meanes to *Discouer Witch-craft*: Now let vs consider of the meanes whereby we may *preuent*, and be *deliuered from the same*.

SECTIO. I.

Authoritie
of the ma-
istrate.

VV **H**ERE VNTO, seeing the Lord hath gratiouly afforded the *blessing of Gouvernement* as a speciall means to *discouer witchcraft*: and so by cutting off the offender by the Law, very mercifully also to preuent the same: Therefore let vs acknowledge vnfainedly the *goodnesse* of God heerein. *Pray we for the Magistrate*, that the Lord may giue him a discerning spirit herein: and yeeld we al conisionable obedience to him vnder God, that for our sins he may not be giuen vp to security & such

such strong delusions, as either to neglect the prosecuting of this sin, or to iustifie the same.

Surely, as we haue great cause to be thankefull to our God for that which our *Gracious Soueraigne* hath commended for the perpetuall good of the *Church* to this end : so are we also to blesse his *Maiestie* for that further Courage and Conscience of our *true Christian and renowned King*, that hath also iustified the *kingdome of Christ* against that *vsurped Hierarchie of the Roman Antichrist*, being that *Arch-coniurer, & deceiuer of the world* : O how hath he bin displayed and liuely painted out by the Pen of a ready Writer! And shall not the Lord preserue his *Anoynted to burne the whore with fire*, and make her desolate? O that the Lord would make vsiworthy of such a blessing, that our eyes might beholde the *fall of Antichrist*! That the Kingdome of *Iesus Christ* may be set vp in full beautie, that the *First-borne may come in*, and *Iesus Christ* may come to iudgement :

In Demologia.

Iew.

ment: Euen so blessed Father, hasten this thine eternall Word, and let all the people say, *Amen.*

Now let vs further consider of the *Remedies of Witch-craft.*

These consist eyther in *preuenting of the euils and dangers thereof,* or,

In the Recoverie and Release from the same.

That these may be preuented, it is manifest:

First, because otherwise, *All should be afflicted:* For Sathan maliceth all, would haue none free, and therefore the Lord that *bindereth* his malice heerein, hath also *ordayned meanes* heereunto.

Secondly, the *very Witches* them-selues haue *confessed*, that they could not preuayle against some: And we see (by Gods mercie) the most freed from them.

What may be the *meanes* heereto?

That Sorcery may bee preuented.

SECTIO. II.

*Of the particular Remedies against
Witch-craft.*

These are either,

1 *Deceitfull and dangerous.*

And these are of two sorts.

1 *Eyther such as seeme to helpe,
and yet doe nothing in truth.*

2 *Or else, if they yeelde helpe to the
hodie for the present.*

1 *They both leaue it hereafter to
further mischief.*

2 *And especially do hurt the soule,
both: first, for the present: but, 2
chiefly for the time to come.*

2 *These Remedies are sincere and
safe. And these are Generall, or Par-
ticular.*

Naturall or Spirituall.

And these eyther,

Preseruative or Restorative:

Or, Private or Publike.

SECT.

SECTIO III.

Preservative Remedies, are such, whereby men are kept from the power & hurts of Witches: and these are such

- 1 As concerne the persons of men,
- 2 Or, the places of their abode.

1 To preserue the persons of men, the chiefe & onely soueraigne means is, that whereas by nature, wee are all the Diuell's slaves, led captiue by him at his will, subiect to all sorts of his delusions and torments, vpon anie occasion: Therefore we would discerne this naturall condition out of the word.

2 Discerning of it, wee would not rest therein: but rather be brought to a deniall thereof, to renounce the same by true sorrow and repentance, and so labour to attaine unto the glorious libertie of the Sonnes of God.

And this, by embracing Iesus Christ, and so be partakers of the Covenant of Grace, in his bloud, 1 by receiuing the

Preservative
remedies
for
persons.

How to renounce
nature.

How to be
in Christ.

the Gospell, 2 belieueng the pre-
cious promises therein contained,
3 applying the same to our particu-
lar conditions, 4 and so returning
thankefulnesse vnto our G O D . For
these his rich mercies in the pardon
of our sinnes, by yeelding vp our soules
and bodies as a living sacrifice vnto our
God, in obedience to his blessed
will, euen with all sinceritie, and
readinesse of minde, and purpose of
heart, together with conformitie
of the outward man in our reasona-
ble seruice of God all the dayes of
our life.

As heereby, hauing the promise,
1 to be kept by the mighty power of
God to saluation, 2 to bee always
within the speciall protection of the
Lord to bee kept in all our wayes:
3 To this end to haue the ministring
of the blessed Angells, to preserue vs
from the euill one, that there may no
Witch-craft preuayle against *Jacob*,
nor sorcery against *Israel*, otherwise
then before hath beene layd downe:
not that the Elect may be altogether
free

free from this affliction, but that it shall turne to their good, their soules shall be safe, and they are nothing so often subiect thereto as the wicked and reprobate.

And therefore, laboring to walke honestly as in the presence of God; remembryng that his Angells attend for our protection and comfort, and so being carefull not to grieue those heauenly souldiers, but to encourage them in their watch and guard ouer vs, 1. *Corinthians chap. 11.* and verse 10.

This soueraigne Remedy subordinates also many speciall promises and caueats, according to our seuerall occasions in the world: As next to renew our right in Christ daily by unfaid repenteance. To arme our selues daily by consonable meditation in the Word, and the prouidence of the Almighty in the protection of his chil-
dren, *Psal. 91.* To feare our selues continually, in respect of our owne worth or sufficiencie, and so to renounce carnall confidence, and policie, &c. wholly

wholy to resigne vp our selues into the sole protection of the Almighty. To maintaine our Christian libertie and humility with all wisedome, not being seruants vnto men, but to bring them to *Christ*, not to entangle our selues with the world, thongh wee must vse it: to auoide as much as may be euuen lawfull pleasures, and recreations, especially, if they be *doubtfull* & of *euill report*, as *carding &c.* wherin vsually Satan hath a cast. To be *choise* of our company, especially, of *Papists, profane persons, cursers, swearers, &c.* because by these instruments God tries our sincerity, and Satan if we grow indifferent, eyther prepareth to the Trade, or preuayles to afflict vs by them.

To be *wise* in our *Liberalitie*, and *Almesdeedes*, not distributing to each sort of poore, because many times Witches go vnder this habite, as being left to this miserie, for the confusion of their conceited soueraignetie, and prouocation of their Enuie and *Malice*, to doe further mis-

Note.

mischiefe: especially, to take heed if any such suspected seeke vnto vs; to bee straight-handed towards them, not to entertaine them in our houses, nor to relieuē them with our morsels: Especially, if wee discerne them as their nature and neede is, to be *free mouthed*, and *light fingered*, to craue of the best, and not to be satisfied, and to be bold & impudent, &c.

Iude 8.

And therefore heere it standeth vs vpon to vse a *Christian courage* in all our *Actions*, not to feare their *curſes*, nor *seeke for their blessings*, for after theſe things do the *Gentiles* ſeeke, &c. yet not with *ratings or reuiliings*; but, *The Lord rebuke thee Sathan*. If wee do good to any, let it be especially to the *houſhold of Faith*: and ſo to examine ſuch of their *belief*, of their *experimentall knowledge concerning ſaluation*, and ſo we may by Gods mercie, both *preuent our ſelues from being hurt by them*, and happily *discouer them*, and haſten their *confuſion*.

Gala.6.10

Witches
will not
indurethi-
ually.

And therefore if we haue got any inkling of their *leagues or ſpirites*, or

pray-

prayers, &c. we are in no case to conceale this, lest wee bee confederate with Satan: or at least, for our infidelitie, and carnall wisedome, but in the name of God let vs manifest what wee know (if occasion serue) to the *Magistrate*: especially if there be *any hurt done*, wee are bound in conscience to iustifie God; to bring his Judgements to light, to hasten his enemies to their confusion, and procure any lawful ease to his poore afflicted seruants.

Thus may we preserue our persons from the malice of Sathan's Instruments.

SECTIO IIII.

Preseruatiues for houses.

COncerning our houses, because it is the policie of Sathan to worke by degrees, and so by shaking our faith, and distracting, or hindering vs in holy dueties, to disquiet or feare vs; and thereby to worke vpon our In-

X fideli-

Be liable
to his ma-
lice.

fidelities, and distempers, bringing vs thereby to neglect of holy means, and prouoking to impatency, wherby wee may giue the Lord occasion to leau vs to his snares: Therefore hath he vsed to haunt and molest our dwelling places, with Apparitions and strange annoyances of noise &c.

And therefore it is very fit to prevent him heerein by holy meanes.

And these are, *First, the dedication of our houses*: and this is done,

1 Not onely by *conscionable prayer* vnto God, when wee come vnto them: 2 but also by *solemne vowed* and *consecrating them to the service of God*, as in the first epistle of Paul to Timothy chap.4.verse 5.

3 To make *choice of our habitations* where wee may enjoy the powerfull ordinances of God. And,

4 If we come to any *houses* where any *monuments of Idolatrie* haue remayned, thence to remoue them.

5 Yea, if (as the manner was in Poperie) for the verie building of their houses, to *fashion them according*

First by an
holy dedi-
cation.

ding to the Idolatrous temples : If in such cases we alter so much, *as may take away the resemblance of Sathan's Throne* : I thinke it (sauing better Judgements) though for the publicke, in indifferent things, wee are to leaue things to the *Magistrate*, to bee ordered and disposed of by him : yet in our priuate affaires, where wee haue power in our hands, I say, I thinke it may stand with Christian wisedome and courage.

6 But howsoeuer, wee may not be ouer-curious in these things, I doe speake as a foole : I take it, nay, I dare auouch (by the grace of Almighty God) that wee shall undoubtedly much *sanctifie them by holie order*, and *discipline in the Famillie*, by holie Exercises of *Prayer* and *Meditation* in the Word, *catechizing* of the *Families*, purging out incarnate diuellis thence, I meane prophane and rebellious seruants, *Psalme 101.* that hate to be reprooued, not buying their seruice so

deare, as to giue them libertie to profane the *Sabaoths*, to let them liue in ignorance, profanenesse, &c. lest for these things the wrath of GOD come vpon vs, and the Lord leaue vs to be afflicted by euill Angells.

This in generall hath beene the practise of the Saints, and out of the particulars of their practise these particulars may be auouched, as *Deuter. 20.5.* Wee haue runne for the *dedication of the house*, wherein was acknowledged, that wee receiued it as the free gift of God : not that great *Babel* which we haue builded for the honour of our name, *Dan.4. Psalme 49. &c.* But that which God of his mercie hath giuen vnto vs, *1. Chron. 29.* and therefore we should giue it vnto him againe, in consecrating it to his seruice. Examples we haue of *Abraham building an altar* where hee dwelt, to worship God, *Genes.12.8.* of *Noah* when hee came out of the Arke to inhabite the earth, that great possession which then the Lord restored, and enfranchised him withall,

all, *Genes. 8. 20.* of *Jacob*, when hee came to *Bethel*, which he consecrates as an house vnto *God*, though otherwise it was *the house of his habitation*.

So did *Hezekiah* sanctifie the people, when they came to receiue the *Passeouer*, fearing lest they had not glorified him in their families and habitations, *2. Chron. 31.*

So did *Jacob* purge his familie of Idolatrie, casting out all the Idolls of his wife *Rebecca*, &c. *Genes. chap. 35. vers. 1. 2.*

Thus of the remedies preservative.

SECTIO. V.

Restorative Remedies generall.

Now the Restorative means follow, and these are either **i** Generall concerning whole Countries.

Or else, Speciall, respecting particular persons.

The Generall remedies to dissolve the workes of *Sathan* are.

1 The free libertie of the Gospell,
Luke 10.v. 18. *Sathan like Lightning*
fallas downe thereat: So doth *Moses*
to this end commend the reuerend
and obedient hearing of the *Lords*
Prophets, Deut.8.18.

2 *Conscionable execution of Justice*,
against all other offenders, but e-
specially against these, and among
these against the *Good Witch*: she is
the meanes of encreasing the other:
and yet it is lamentable to obserue,
that the *Good Witch* is spared, and ac-
cepted vsually of all, because shee
helpeth at a pinch, holdeth life and
present hopes, though the *Badde*
Witch now and then, because wee
would not loose our present happi-
nesse, we cannot endure afflictions,
is haled to iudgement.

Thus of *Generall Restoratiues.*

SECT.

SECTIO VI.

Particular follow for private persons.

Though not absolute and necessarily effectuall, as was the gift of casting out of Diuell's which ceased with the Apostles and Prime Churches: yet profitable and convenient to be vsed, euен vnto the worlds end of all Christians, very comfortable in the issue and successe thereof.

These are,

1 To search out the true cause of this affliction, namely their sinnes, *Lam.3.39.40. 1.Sam.5.15.*

2 To approoue our faith in the free mercie of God by heartie Prayer and Fasting, for pardon especial-ly of sinne, and remouall of the affliction, as may stand with Gods glorie, submitting heerein to the will of God, *1.Sam.16.*

3 Submitting patiently to the affliction, and comforting our selues with the speciall protection of our God, and faithfull promise that this shall turne to our good, assuring our selues that the Lord wil not suffer vs to bee tempted aboue our strength, but wil grant in his good time a ioyfull issue : not measuring our estate in Gods fauor simply by the successse heerein, much lesse by the affliction it selfe, which is common to all, but resoluing, though hee kill vs, yet to trust in him, and trying our selues by the different bearing and qualifying of the affliction that it hath

1 More weaned vs from the world:

2 More humbled vs in a hatred of sinne.

3 More ptouoked vs to hunger after heauen.

4 More purged and prepared vs thereunto.

And thus of the true Remedies.

C H A P. IIII.

Of False Remedies.

SHALL wee now take some view of the *False and superstitious Remedies*, vsed by the *Gentiles*, and encreased by the *Papists*, to release and prevent these mischiefs?

Surely, neuer more need to display and confound these practises, and yet to name them, is sufficient to confute them:

Which are they?

Examine we the *Foundation*.

First, in *Imitation of Apostolike callings*, there is also presumed *Apostolike power*, to worke miracles, to cast out diuels, and so by a *miraculous gift*, to heale such mischiefs as do proceede from *Witches*.

Vnto which we reply, that that *extraordinarie calling ceasing*, the effect ceaseth withall:

As **I** being not necessary for these *Times*, seeing they were ordayned onely

Apostolike
power
herein.

Refuted.

onely for the Confirmation of the Doctrine of the Gospel, newly planted and to bee rooted in the hearts of Infidels, or to bee iustified thereby against their forged miracles; which being now approoued and acknowledged of the Christian Churches, and hauing a constant and ordinary Ordinance of the Word, to instruct the same sufficiently.

There is no neede of such extraordinary Signes, so witnesseth the Spirit, *1. Cor. 14.22.* *That change of tonges, and some generall Miracles, are for a Signe not to them that beleue, but to them which beleue not:* as if the holy Ghost should say, that the Gospel in the first preaching thereof, was accompanied with strange and miraculous operations, as a Signe to manifest the power thereof to the confusion of all the fayned miracles of the Gentiles, wherein they vaunting, might bee detained from embracing the glorious Gospel of Iesus Christ, as being offered to the world without Efficacie, from base and contemptible meanes:

meanes: but that the power of the Lord being manifest in the weake-nesse of his seruants by these miraculois operations, as it was suffici-ent to make knowne vnto them, that the *Gospel* was nothing *inferior* to the *Oracles of the Devil*, seeing it was honoured with such excellent and supernaturall workes: so by the inward working thereof in their con-science, *in discouering the secretes of their hearts*, and meeting with their hidden, false and secret corruptions, which of all others *was the greatest Miracle*:

It might thereby gaine the true E-steeme among them, that *G O D was in, and with the meanes*: 1. Cor. 14. 25. 26. and thereby might prooue effe-ctuall to conuert the vnbeleeuing, as the *Lord had ordained him unto sal-uation*. *Actes Chap. 13. Verse 46, 47, &c.*

Secondly, As it is *not necessarie* that these gifies should nowe re-maine: so if they did remaine, they might then challenge the effectual-
ness² *Reason.*

nesse of the Apostles preaching, as if that the *Gospel* were not sufficiently confirmed by them, seeing still it needs to be confirmed by miracles.

3 Reason.

Marke 16.

I.
Obiection
from the
Iewes an-
swered.

And seeing the *Promise* and the *Gift* goe together, therefore, in that the *Promise* was onely made to the Apostles, concerning those times, to doe those things, and not to the generations of the churches succeeding; therfore seeing the *Promise* was only in force vnto them, it followeth also necessarily, that the *gift* was *limited* accordingly.

Mat.12.27

And therefore, though it be pretended, that the *Church of the Iewes* had this power, and why not then the *Church of the Gentils*, vnder *Christ*, seeing *Christ* was nothing inferiour to *Moses*? yet seeing no certainetie can be gathered out of the *Word*, of any such *Iewish power*, but that rather they are condemned heerein, as doing it by the helpe of *Sathan*, and so our *Saviour* in that reply, driues out one naile with another; and when they accused him to cast out *Diuells*, by hel p

helpe of Beelzebub, returns it vpon them, *By whom then doe your children cast them out?* As if he had said, *Cast the Beame out of your owne eyes.* It is you that cast out diuellis by the help of Beelzebub, and would you excuse your selues by condemning of me? or do you measure me by them? Therefore *they shall be your Judges*, they shall iustifie mee whom you condemne, their maister hath acknowledged me to be the Sonne of God, though they worke by Satan, and therefore shall rise vp in judgement against you, that condemne me to worke by Satan, who by them hath iustified me, to be the *mighty power of God.*

As for that they alleadge, *That such tokens shall follow them that beleue: In my name they shall cast out diuels, &c.* Marke 16. 17. This is to be vnderstood concerning the church immediatly after Christ, to be fulfilled onelie vnto them, and their immediate Successours; for some short time, so long as the Church continued vnder Heathen Gouernors and Persecutors, which were

Acts 19.13

Objection
from the
Promise
answered.

3 Obiecti-
on from
experi-
ence an-
swered.

2.Theff.
2.9.

Colleff.2.
23.
1.Tim.4.2.

2 Proued
false by
the means
imployed
in them.

were to bee conuinced and bridled by these mightie workes. And therefore, though in *all Ages of the Church*, there haue appeared alwayes some, that haue *cast out devils*; yet hath this beene, *not by the Power of God*, which ceased in the decay of zeale and syncretie, with the *Primitiues*; but by *the Power of Delusion*, through the *efficacy of Satan*, whereby *Antichrist* then rising, and aduancing himselfe in the heartes of Gods people, *as being given up thereto for their disobedience to the Gospel*, by meanes of these fained and diuellish wonders, confirmed in the hearts of the vnstable people, his *voluntary Worship*, and *Doctrine of Diuels*; and so enabled himselfe thereby aboue all that is called *God*.

And that these are but lying wonders and deceiuable may appeare yet further by the meanes whereby they are wrought.

The first whereof, *Is the Name of Iesus*, by the vertue whereof the *Devill* is pretended to giue place, and against his will to bee thrust out of possessi-

possession. Wherein, though wee
denie not, that it is lawfull to call
vpon *The Name of Iesus in Prayer*,
for the deliurance of any, that are
possessed, and bewitched, yet that
wee may presume, that our prayer
shall take effect, otherwise then
may stand with GODS glorie,
and the good of the *Church*: this
is contrarie to the *Nature* of the
thing wee pray for, which being
a Temporall, ought to be begged,
but with Condition onely, if God
will, as may stand with his glorie,
as in the sixe and twentie chapter of
Saint *Mathews Gospell*: and also,
contrarie to our duetie and allegiance,
which doe pray, That the will of
GOD may bee done in all things,
that our wills may be subiect vnto
his.

And seeing the *Papists* wil haue this
Name of Iesus effectuall, not so much,
because it is inuocated by a *Believer*,
hauing Faith and vnderstanding to
call on GOD aright; As onely,
by the *very Name* vitered in so many

letters

Note.
An Obie-
ction an-
swered.

Note.
The error
of Papists.

letters and syllables ; though without *Faith*, yea without *Understanding*, which by vertue heereof, shall bee able, being repeated , to cast out *Sathan* without exception or resistance . This certaintely can bee no *Miracle*, but a *Satanicall delusion*.

1 Because the *Name of Christ*, thus barely pronounced without faith and vnderstanding , hath no warrant from the *Word*.

2 Neither doth it allow vnto any ordinarie Christian any such speciaall calling heereunto.

3 Nay, it is flat contrary to the nature of the *Word*, which is onely effectuall , not when it is spoken , and barely pronounced , but when it is understood and beleaved both of the Deliverer, and the Receiuer also, as that and other like *Scriptures* are to be vnderstood, *Philip.chap.2.verf.10.*
Hebr.4.2.

Much like may be answered concerning the *relicues of Saints* : another *Remedie* which they haue , to cast out diuells. For howsoeuer they alledge, that

that a dead man was raised at the Grane of Elizens, that Peters shadow and Pauls handcherchiefs did many strange things: yet doth not this proue, that their Reliques may doe the like.

First because the times are now different, there is no need of such meanes, as was in those dayes.

Secondly, *The Gift* is therefore ceased, as seruing for necessary times, and the *Reliques*, are for the most part counterfeit, and therefore they can produce but counterfeit Miracles.

Touching the *Signe of the Crosse*, how soever this bee applyed to cure in these cases;

Yet, this is blasphemous impietie, to ascribe to the *Creature*, what is proper to the *Creator*. Namely to doe Miracles.

Neither the *Apostles*, nor the Sonne of Man himselfe, his Godhead being set apart, beeing able to doe these things, but onely *the Finger of GOD*.

Exod.8. Matth.12.

As for the vse of *Holy water, Graines, Salt, Images, Agnus Dei, &c.* To this

Y purpose

2. Reg.13.
21.

Act.19.21.
Act.5.15.

Signe of
the Crosse
disclaimed
herein.

Other Remedies rejected, as Holy Water, Graines, &c.

Exorcisme refuted.

purpose the Truth is, these are *prophanes superstitions*, because they are not sanctified by the *Word*, to that end: That which *Elisha* did by casting in Salt, being not from the *virtue of the Salt*, which was not hallowed but by an *extraordinary calling*, and *gift* enabling there vnto.

Lastly, whereas also it was ordinary among the *Papists*, to vse *Exorcismes* to this end; Namely, to aduise and command the *Diuell* in the Name of *God*, to goe from the *Partie*. This is now ceased, because the *Gift of Miracles*, as also the promise annexed to the *Gift* is ceased withall.

For the better vnderstanding hereof obserue wee farther herein; That howsoeuer by these deceitfull Remedies afflicted parties seeme to be relieved, and deliuered from *Satans* power: yet indeede it is nothing so.

This appeareth:

Because, though the *torments* may cease, yet the *Diuell leaueth not the Parties*, but onely *ceaseth for a time willingly*, to establish men in *Error*, and

and in worshipping of himselfe, and so entreth deeper into them.

And this is the *Effect* of all such *Remedies* as are procured by *Coniuration*, and the *Charmes* and *spels* there-of: wherby though the *Dimed* seeme to be bound from hurting, yet the party thereby indeed is *more bound* to his power & malice, & though he seeme by the *virtue* of such *holy Names* of *Iesus*, &c. to be cast out, yet doth he *only cease* to afflict the bodie for a time, that so he may procure greater *confidence* in this his *Trade*: And thereby take possession both of body and soule.

It may bee heere then demanded, Whether seeking acquaintance with the *Witch*, and vsing of her to our houses bee daungerous, and whither (I say) It bee lawfull to relieve them, or no: If wee suspect them to bee such, seeing it is conceiued that they haue power ouer vs by the same?

To which wee answere, that in our Belief we are first bound by the *Law* of *G O D* to doe good to the *Houshold* of

Y - 2.

Faith.

Quare.
Concer-
ning the
releas-
ing of witches.

Faith, *Gal. 6. 10.* and so after these, to
relieue where there is most corpo-
rall need, As for the *releiuing of these*
witches, seeing *suspition may deceiue*:
therefore we may not simply neglect
these, If they be onely suspected; so
wee doe it from a good ground:
Namely, *obedience to Gods Command-
ment*; and a compassion to them, e-
specially to doe their soules good:
Adioyning some spirituall Exhortation
withall, to instruct them if they bee
ignorant, to deterre them from such
damnable and odious courses. Auoi-
ding wisely

Vaine glory to bee scene of men,
as *Matth. 6. 5, 6, 7.* Especially taking
heed, that we relieue them not, as the
Gentiles were woont to worshippe
their gods; that they may not hurt vs,
in carnal policy, seeking to bind the
to vs: as knowing that *Feare in this*
case, as it may give iust cause to the Lord,
to leaue vs into their hands, for the pu-
nishment of our infidelitie: so if our
bodyes escape, yet a worse thing
may certaintaelly follow; Namely, *the*
stealing

stealing away of your heartes from God by this meanes, and so the enthralling of our soules vnder the power of Satan.

And being wise also, in the manner of our relief, whereby we may happily *try them*:

1. Namely to giue them onely for *necessitie, of the meanest*, seeing these being puffed vp, with their confor-
ted powers, thinke nothing to good for them. As I haue obserued, they must fare of the best, &c,

Note.

2. And to *keepe our selues within the bounds of mans authoritie, to see them re-
leined at their houses, and that by set-
ting them a worke, and so payng
them an ouer-plus for it, that they
may prouide for themselues: For
hereby happily you may also discerne
thē, As being an idle & vagrant ge-
neratiō, alwaies gadding: their own
house is a Wild-cat, they must needs
be stirring whom the Diuel driues.*

3. And lastly, to *relieue their bo-
dies as upon any iust occasion not to con-
ceale their wretchednesse, but to accuse*

and draw them to the Iudgement Seates, for the saluation (if it may bee) of their poore soules.

And though Iudgement may sease upon them: yet so long as they liue they may be reliued, onely with the coursest, and that for necessitie, especially heere *an Interpreter, one of a thousand prooue their best Purueyor to minister a word in due season, for the comfort of the soule.*

C H A P. V.

Of a Principall Remedy against Witchcraft: Namely, the due Execution of Justice upon the Offenders.

THus haue we shewed both *what deceitfull and daungerous Remedies haue and may be vsed, to ease this affliction.*

As also *what Lawfull Remedies are to be applyed hereto.*

It now remaineth, that wee adioyne *A speciall publicke Remedy, for the preuenting and rooting out of this*

this mischief; Namely, *Execution of Justice.*

And here first, Let vs determine, what measure of punishment is due to this Sinne.

Secondly, we wil adde some Motives to encourage the godly Magistrate, to the Execution of the Punishment.

SECT. I.

Of the punishment of Witches with death.

What Punishment is due to Witch-craft.

The Word of G O D doth clearely prooue, That thou shalt not suffer a Witch to live. Exod. 21.18.

And so the practise of Holy men, hath been agreeable thereunto in the due Execution of this sentence against them in all ages. As appeareth:

Not onely among the Heathen, who euен by the Light of Nature were endued for the very safety of Life, to punish this Sinne with Death.

But especially among Christians where generally such Malefactors are condignely punished.

Prooued.

And that this practice ought to stand in force, appeareth.

1. Because, this being a *Judiciale Law* whose penaltie is *death*, seeing they haue in them a perpetuall equitie, and doe seeme to maintaine *some morall precept*, is *Perpetuall*: As seruing to maintaine the *Equitie of the three first Morall Precepts of the first Table*; which cannot be kept, valesse this Law be put in execution.

2. This *Judiciale Lawe*, hath in it the *Equitie of the Lawe of Nature*, and therefore is *perpetuall*: It beeing naturall that an Enemie to the State, a Traitor, &c. Should die the death.

And such is a *Witch*, unto God, the King of Kings.

3. The *Witch* is an *Idolater*, wilfully and in a most presumptuous maner, as renouncing God willingly, and *chosing Satan to bee her Soueraigne Lord*, therefore according to that

that Lawe, shee is to be stoned to death,
Deut.17.3.4.5.

4 The Witch is a seducer of others to Idolatrie, as appeareth by their common practise both vpon their friends to whom they usually bequeath their spirits, and vpon all whom they instruct, to rest in charmes, &c. And therefore to be put to death, *Deuter.13.6.9.*

5 Nay, shee is a murtherer both of soules and bodies; and therefore, in this respect, doth also deserue death.

SECTIO. II.

Answer to Obiections against this Execution.

1 **A**nd therefore, though the diuell doe the mischiefe; yet is the Witch confederate and accessarie thereto: nay (in her owne conceit) Principall and Mistris: and therefore by the Lawe of *Accessories*, is to die the death.

2 There-

2. Therefore, though they should repent, yet die they must, to iustifie God, and prevent further ensnaring: that though their body perish, yet the soule may be saued, *1. Cor. 5.*

3. Though *she* repent not, yet seeing shee must haue some time of repen-tance; though she do not, yet is Iu-stice to proceede without respect of persons. In zeale to Gods glory, and loue of sinceritie, so *Moses, Exo. 32. 28.* and *Phinehas, &c. Num. 25. 8.*

And this sinceritie of Iustice doth require: That though death and such burts ensue not, yet for the offence done to God, *in combining with Sa-than, &c.* the parties are to be execu-ted accordingly. For so the word doth plainly imply: and heretofore the Law hath been defectiue in this case: yet blessed be God, for a further perfection heerein: and will not the Lord daily perfect his worke? If *wee* beleue, *shall wee not see greater things then these?* Well,

1. Let this instruct the godly ma-gistrate to haue an eie, especially to the

Note.

Mans Law
reformed
herein.

Anno 1.
Iacobi

the Blesser, that reigneth among vs: And to draw the people to the true and lawfull meanes of helping soule and bodie, by rooting out of these *Good Witches*, which are rife almost in euerie parish, and placing in stead thereof a *conscionable Minister*, as that the people may require the Lawe at his mouth, that he may pray to the Lord for them, that they may bee healed.

2 Let this teach him to punish sinne, of conscience, not for by respects, meeting with the Witch, as an *Idolator offending against God*, not so much as a murtherer sinning against man.

3 Let *his owne safetie* mooue him heereunto, who as hee hath beeene, euen so still by the execution of Iustice, may be free from these Monsters.

4 And lastly, *Let the glorie of God* (in *aduauncing the Gospel*) especially heere preuayle, which is by no kind of thing more vndermined then by *Witches*.

Is glorious in nothing more then
in rooting out Antichrist the great
Coniurer and deceiuuer of Gods peo-
ple, and banishing superstiti-
on the very bedde and
nursery of witch-
craft.

The end of the second Book.

THE
MYSTERIE
OF
WITCH-CRAFT.

The third Booke.

Discouering,

The seuerall Vses of this
Doctrine of
WITCH-CRAFT.



LONDON
Printed by *Nicholas Okes.*
1617.

1878 M

THE DIVERS
USES OF THIS
DOCTRINE
OF
WITCH-CRAFT.

The third Booke.

CHAP. I.

*First, it serueth for reproofe, and
that many wayes.*

SECTIO I.

As first of the Atheisme, and Irreligion that overflowes in the Land.

Doth not Satans Policy
in this trade of Witch-
craft, pretending to
afflict and hurt, but,
when he is seene by the
Witch,

First the
Atheist.

Witch: and then to hurt onely the *bodie*, or *goods*; Plainely *obscure* and *abolish* out of the minds of men, the *Providence* of the *Almighty*, as if Satan were not subiect to God, and sent by his prouidence, that he were not countermaunded by the power of God, but onely subiect to the *Witches* power? Doth not this *exalt her in the place of God*, prouoke the people to feare and loue her, &c?

2 And seeing the *hurt* appeareth onely by his *cunning* to be done to the *bodie*, doth not this *nourish* the people in this *Atheisme*, that either their *soules* are in no danger, all is well with them, or they neede not trouble themselues thereabout, seeing the *diuel* doth not trouble them? nay, doth not this *nourish this conceit* in their *mindes*, that they haue no *soules*, or else, that they are *mortal*? they end with this life, and therefore vse all meanes for the maintenance hereof, and then care is taken sufficiently.

3 Doth not this conuince the *Atheist*

theist that dreames of Generall Grace ;
All shall be saued ; seeing by this
Doctrine and Practise of Witch-craft :
It is now apparant , That not onely
naturally we are the bondslaues of Satan ,
but that many purposelie yeelde vp
themselues to his cursed will , re-
nounce their saluation , to become
his slaues , binde themselues to eter-
nall damnation , and so are made of-
times fearefull spectacles of the Di-
uine vengeance , being carried away
by the diuell , and haled violently to
destruction ?

4 Doth not this *instly confound*
that , *common delusion* , *That there is*
no hell, but to be in debt , in prison? &c.

Doth not this conuince such as
live in that profane and fearefull manner ,
as if there were no *God to Judge them* ,
no diuell to torment them ? Do not
their desperate courses plainly dis-
couer to whom they doe belong ?
Are they not of their father the Di-
uell , because his *workes they doe* , are
they not running headlong to Hell ,
by their desperate impenitencie ?

doth their damnation sleepe , that so
turne the grace of God into wan-
tonnesse? Hath not the god of this world
blinded them , that they cannot obey the
truth ? Are they not appoynted to per-
dition that thus crucifie the Lord of life ?
Is there any more sacrifice left for
sinne for such , but euен violent fire
to consume the aduersaries? *Hebrews*
cha.10.26.27. Iude verse 4. Iohn chap.
8.44.

SECTIO VIII.

*It is a plaine conuiction of the con-
tempt of the Word.*

For as the Lord , when *Pharaoh*
would not beleue his seruant Mo-
ses , did therefore giue him vp to be
deluded by his Sorcerers and Enchan-
ters , who dooing such wonders in
shew , as *Moses* did in trueth , did
thereby harden *Pharaohs* heart , and
so ripened his sinne and iniquity : e-
uen so it is iust with God , because
we

we despise his Word, and contemne his true Prophets: therefore to leaue the common people generally to bee hardned by such fained wonders as the prophets of Sathan make shew of in the world, that they might bee effectuall to encrease transgressions against the Lord, and so to ripen them to the day of vengeance.

Thus did the Lord giue vp *Saul*, for his discbedience and contempt of the Word, to *seeke unto Witchcraft*, 1. *Sam. 28.*

Whereby hee ripened his sinne, and drew on speedy vengeance vp- on himselfe, and Gods People for his sake, 2. *Sam. 29.*

Thus was *Abaziah* left to seeke helpe of the god of *Ekron*, that so he might receiue of the Lord the Sentence of his destruction, 2. *Reg. 2.*

SECTIO. III.

Of Reproefe.

IT reproogeth the Idolatrie and false worship of the Times, conuincing the falsehoode and abomination of Poperie, and iustifying the truth and vertue of the Gospel of Iesus Christ.

As that, first, where *superstition raignes*, and is not yet weeded out, there wee see *Witch-craft* to be magnified, and so to abound as in the *Orcades* among the Heathen.

Zach. 13.3

4.

But where the *Gospel* hath got foot-ing, there all *uncleane spirites* depart, *grosse Witch-craft* is banished, *Anthoritie* preuaileth, to the rooting out thereof: the *Word* preuaileth to heale our infidelitie, and so secure vs from their dangerous snares.

And yet (which is to be lamented) wee see the *Good Witch* still to get ground, euен because *she helps, and satisfies the flesh*: doth not this argue plainly, what *God* we worship
princi-

principally, euен our pleasure, our riches, our health? Is not the *Good Witch* respected, because she supplies these? And is not our *belly then our god?* the *wedge of golde our hope?* Doe wee not for our owne sakes respect the *Blesser?* Is it not a plaine worship, yea Idolatrie which we commit with her?

SECTIO IIII.

It condemneth the grosse profanenesse and disobedience of the Ages present.

1 *In* that the *Infernall spirites* are more obseruant and diligent for the *hurt of the soule*, then we are for the *saluation* thereof: they are compassing continually, omitting no base offices to serue their *Mistresse* turnes.

2 *The abundance of Witches*, the horrible *softishnesse* and *wilfulnesse* of the people which runne to these *Blessers*, that are giuen vp by God the *Lord*, to forsake the *true meanes*

of their saluation , and fly to *diuellish
helpes* : doth not this plainly argue
the general disobedience of the peo-
ple ; and therefore , because they re-
ceiue not the loue of the truth , therefore
God hath left them to these strong delusi-
ons , to beleue lies , as in the second e-
pistle of Saint Paul to the *Theffalonians*
in the second chapter and eleuen
verse.

Surely , as the Lord *gane vp Saul*
to a spirite of Errour to bee torment-
ed , and mis-guyded thereby , be-
cause hee forsooke the euerliuing
Lord , and disobeyed his Prophets :
So is it iust with Almighty GOD ,
to giue vp the people to be besotted
with this iudgement , euен because
they haue detayned the trueth of
God in vnrighteousnesse , and re-
proached the same by their profane
and most abominable conuersa-
tion.

SECTIO V.

Reprooфе of Hypocrifie.

IT reprooueth the Hypocrifie and fearefull Difſimulation that raignes euē among professors.

And that firſt, as Sathan pretends ſubiection to the Coniurer and Sorcerer, when indeede his purpose is to bee Maister of all: Euē ſo the Hypocrite, howſoever he pretend ſubiection to the Lord, yet his purpose is to ſerue his owne luſts, to aduaunce himſelfe aboue all that is called God, to bring men into bondage, to ſmit them on the face, 2. Cor. 11. 2. Theff. 2. 12.

2 As Satan pretends many things to be done by the Witch, which indeede are done by himſelfe, that he may bring the Witch into danger, abuſe others by her, and conceale his wickedneſſe more cunningly: euē ſo doth the Hypocrite father much vpon God, which is but the deuice of his owne braine.

And doth not this plainly conuince the *hypocrisie of the Times*, that whereas the *Good Witch* is farre more dangerous then the *Bad*, yet because the *Blesser helpes, and serues turne*, to maintayne life; &c. therefore shee must escape: whereas the *Bad Witch*, because she is hurtfull, therefore shee must bee punished. Doth not this argue, that not for conscience sake, but for our owne respects *Justice is executed*, Sathan's power is oppugned?

Math.23.

And doth not Sathan, when hee pretends to doe most *good*, then doe most *hurt*? surely so doth the *hypocrite*, vnder colour of *long prayers*, *desoure widowes houses*; Euen as the *Blesser*, vnder pretence of *Good prayers*, enthralleth the soule, so doth the *hypocrite*, by pretence of *formall prayers* and *bodily worship* detaine men in *wil-worship*, and all profanenesse to the ruine of soule and body.

CHAP.

CHAP. II.

*A second generall use, is for Instruction,
That first wee would leaue to a-
uoyd the Causes of Witch-craft.*

1. Ignoraunce.

2. Infidelitie.

Which are 3. Malice.

4. Couetousnesse.

5. Curiositie, &c.

6. Pride, &c.

Concerning Ignorance of G O D.

That this is a cause of Witch-craft,
appeareth:

Because, through the Ignorance that
is in vs, we are led captive by Saithan at
his pleasure, as being subiect iustly to
his strong delusions, because we haue
not receiued the Loue of the Truth; be-
cause wee know not whom to wor-
ship, how to worship God a right;
therefore doth the God of this world blind

2. Tim. 3.

^{23, 24.}
2. Thes. 2.

vs because the Gospel is hid from vs.
2.Cor.4.5,6.

And doth not *Witch-craft vsually*
preuaile; when either there is no
meanes for knowledge, or else the
Truth of God is detayned in unrighte-
ousnesse, and so for our disobedience
wee are iustly giuen vp to such De-
lusions, remember what hath for-
merly beeene obserued to this end.

The Remedy thereof is :

1. To haue the word of God dwell plen-
tifully among vs, both in the *Publike*
ordinances of the Preaching and Ex-
pounding thereof; as also in the *Pri-*
uate Reading, & conferring of the same
in our Families.

Gal.6.6.

2. To haue the *Power thereof*, to
Rule vs in all our wayes: To yeelde
obedience thereunto, to hearken to
this *voyce alone*, and to cleave there-
vnto constantly: Endeavouring *so to*
walke, as we haue received Christ Iesu.
Col.2.4. And to be daily cast into the
mould thereof. 2.Cor.3.

CHAP.

CHAP. III.

Touching Infidelitie.

THAT this is also a *Cause of this fearefull Judgement*, appeareth:

1. Because by *unbelief*, we lye open to Satans power. *1.Pet.5.8,9.*
2. Through *unbelief* in God, we are brought to *beleeue in him*, to embrace and adore him as the God of this world. *2.Cor.4,5,6.*

3. Hereby wee prouoke the Iust Lord to leaue vs to his power, to be insnared of him in all deceiueablenes of Error, and damnable Impietie.

4. This is the *speciall bond whereby Satan tyes his Proselytes unto him*, and they that seeke help from them, they must *beleeue* that they can helpe them, &c.

And therefore, the Remedy thereof is:

1. As to *learne to know God in Jesus Christ. Ioh.17.2.*

2. To labour aboue all things to be found in Christ Jesus. *Psal.3.10.*

1. *By seeing our selues in our selues to be vtterly*

viterly lost by the Law. Rom. 7.

2. And feeling our state to be most desperate and irrecoverable.

3. Groane we earnestly vnder the burden thereof. Matth. 11. 28.

4. And hunger wee after Iesus Christ to be eased thereof. Matth. 5.

5. Seeking unto him in his blessed and precious promises : to bee eased of our sinnes.

6. Meditating seriously on the power and vertue of his Sacrifice, which he hath offered for our sinne.

7. And applying the same, to our particular soares and diseases.

8. Resting in Iesus Christ alone, as our onely and sufficient Sauiour.

9. And rejoycing in him aboue all the treasures in the world, as in the most precious Pearle. Matth. 13.

10. Labouring to approue our loue unto Iesus Christ.

1. By forsaking all things for his sake, our beloved sinne ; yea, if it be required, euen life, and all. Matth. 19.

2. Being ready to take vp his Croffe, and follow him. Matth. 16. 22.

3 Denying

3. Denying still our owne wisedome and righteousness, that wee may bee found in him. 1. Cor. 3. 18.

4. And for thy sake, loving the brethren. 1. Plucking them out of the fire. 2. And exhorting each other daily; waiting with great patience their Conuersion, and maintaining the Fellowship with all meekenesse of wisedome, and holinesse of Conuersation. 2. Tim. 2. 2.

In all Constancie and Patience, working out our saluation. Phi. 2. 12.

Heb. 3. 13.

Heb. 10.

14.

C H A P. 4.

As for Malice.

THAT this is an occasion of *Witch-craft*, Appareth: 1. Because.

1. Depriveth vs of the Loue of God, and so causing the Lord to hate vs, wee are giuen vp to this damnable practise.

The rather, because it is both a present and effectuall meanes (as wee thinke) to execute the vtmost of our reuenge and it is also a most daungerous

70115

gerous meanes to colour our Malice, while it so bringeth it about, that partly for Feare, wee are forced to relieue such Instruments ; that they may doe vs no barme, and wee are drawne to seeke helpe from them in our extremities, whereby their Malice being concealed, is more increased, and beeing often disappoyned by Satan, is more inflamed, sealing vp to these cursed Captiues their eternall damnation : and haftning hereby the vengeance of the L O R D vpon them, both in the Pining of their bodyes, by this their confounded Malice, and prouoaking them to maligne G O D the more, the more they are disappoyned, whereby his wrath is more kindled against them : they are hereby more eager vpon Satan to execute their rage, more deeplye obliged unto them, by new imployments and at length more desperately confounded by him, in their detection and punishments.

Learne wee therefore to remedie this sinne, Thus :

i. Labour

1. Labour wee to haue the loue
of Christ shed abroad in our hearts, that
so for his sake, wee may loue one an-
other.

Rom.5:2.

2. And consider we, That ven-
geance belongeth unto God, hee is able
to right our wrongs, he is onely for
to doe it.

Rom.12.

3. Consider wee not so much,
what hurt may arise from the Crea-
ture, as *what good* may redound vnto
vs thereby; and whether wee receive
not daily good from the hands of our God,
sufficiently to counteruail the euill of
the Creature? Whether our GOD
bee not able to recompence any euill
from the Creature, whatsoeuer?
Whither hee cannot turne it to our
great good?

4. Give we not way to the least pas-
sion of anger, or discontent, least our
yeelding to these passions, draw our
confirmed malice.

5. And be we wise to set bounds to
our unreasonable desires, least being
not satisfied therein, we breake out
to enuie, and so to malice others.

6. Especially

6. Especially labour wee to apprehend the fauour of God in Iesus Christ: that so being at peace with his Maiestie, and gayning true contentednesse in our estates, we may possesse our soules in patience, and maintaine the *Vnitie* of the Spirit in the bond of peace.

7. And Practise wee especially the *Lone* of our enemies; striue we to overcome euill with good, to forgiue our enemies, to pray for them, &c,

8. Enuring our selues to beare afflictions.

9. And weaning our soules from the *lone* of the world.

10. Still endeauouring to make euuen with our God, and to be prepared against the comming of Iesus Christ.

CHAP. V.

A fourth Cause of Witch-craft is Cowetousnesse.

1 **A**s excluding through distrustfull and insatiable desires, the protection of the Almighty.

2. Expo-

2. Exposing to desperate contempt of the Word, in all fearefull impietie.

3. Hereby enraging and prouoking the Conscience to iust reuenge.

4. Whereby *despayre* sealing on the soule, is become hereby a praye vnto Satan, vpon hope of present release.

5. Being forced by such insatiable desires to use unlawfull meanes to compasse the same, is therefore bayted by Satan with fit matter hereunto: What will hee not promise to fetch ouer the poore soule? What will not the soule part with to enjoy the present payment? *Whats this birth-right to it, since it dyes for hunger,* giue it the present, and take the future who list.

Gen. 27.

The remedie therefore of Covetousnesse is:

1. First, To convert our Desires to heauenly obiects; and so to affect that dureable and true riches.

2. And so discerning daily our want of grace, wee shall still be coueting the best giftes. 1. Cor. 12.1

A a 3. As

3. As for earthly things, *Desire we onely our daily bread, as for to morrow let it care for it selfe.* Matt.6.

4. *And cast we our care on God, because he careth for vs.* 1.Pet.5.

Phil.4.7.

5. *Let our Request be made manifest unto God, who will not faile vs, nor forsake vs.*

And learne wee to bee contented with our estates, submitting to the wil of God inall things.

Consider we the Judgements of God, upon th Covetous persons, he is a spoyle-ler of others, and therefore shall bee spoyled : he pines himselfe and robs others; his children shall bee vagabonds, and his memoriall perish.

Psal. 109.

Meditate wee often on the divine Providence extending to the briutish and dumbe creatures. Matt.6.

Matt.6.33.
Psal.127.1.

*And consider we seriously of the Loue of God, in Iesus Christ ; who if hee haue prouided heauen for vs, will hee deny vs these things? And seeing with all our care we winne nothing, without his blessing, la-
bour*

bour we rather to vse well what wee haue, then to be coueting more: that our little being blessed, may be sufficient vnto vs. *Psal. 37.*

And therefore seeke we the blessing of God, by renewing our right in Christ Iesus, and daily sanctifying of the Creature, by the Word and Prayer: and so shall the mind bee quieted in the smallest treasure. *1. Tim. 4. 5.*

CHAP. VI.

A fift Cause of Witch-craft. is Curiositie, And that because :

Hereby the mind is deliuerned from necessary knowledge, to search after vaine and hidden mysteries.

And so is nourished in wavering, and uncertaintie in Judgement.

And thereby is easily remoued from such sound Principles and grounds of Truth as it hath receiued some tast of out of the Word of God. And so is brought by degrees to forsake GOD, and his holy gouernance, as crossing

corruption and confounding carnall
wisedome.

And so is iustly forsaken of God,
and thereby giuen vp by the power
of Satan to be deluded.

And so iustly deluded, by such vaine
pretence of extraordinary skill and know-
ledge; as through pride of heart is affe-
cted through discontent ensuing from
an enraged conscience, is greedily
embraced to giue present satissactiō.

And thereby is prouoked, with any
future harmes, to procure present ease
and content.

Hereupon future hopes are deluded,
and so desperately reieected concer-
ning Saluation, vpon a vaine per-
swasion, of what this extraordinary
knowledge will aduaunce vs to. Name-
ly to be as Gods to know good and
euill especially if here any possibility
shall appeare to execute such power,
by doing wonderfull things, as may ex-
alt vs to this conceit of Diuine Ex-
cellencie.

And this is furthered by a base E-
steeme of such knowledge as concernes
Saluation,

saluation, as being ordinarie, common to all, obuious to every capacity. And therefore seeing, *all shall not be saved*: hereupon wee are easily ensnared to seeke after further knowledg, to looke for Reuelation, to search into hidden mysteries.

Here Satan closeth with a prophane heart, tenders meanes of the hidden Mysteries, colours them with holy Names, and glorious pretences; as of subiection to man, &c. And so easilly preuailes vpon an vnstable soule, to drawe it with some couenant with Satan to some liking of this skill, especially beeing carried so couertly, likely to preuaile so effectually.

The Remedy hereof is.

To informe the iudgemēt throughly by the blessed word.

And so to be brought in subiection by the power thereof, to the denyall of carnall wisedom, with an holy resolu-tion in all things to be guided by it.

To magnifie the mercy of God, for so plaine and easie a Rule to them that will vnderstand, and to cleave to this

Rule alone for direction in all our wayes. *Psal. 8.*

6. Neither leaning on the Right hand after dreames, and speculations : Neither leaning on the left hand to humane traditions as if the word were insufficient. Being still humbled in the sense of our faylings, to what is commanded, and for our ignoraunce of that wee should know : And *Living by Faith*, in expectation of what is promised.

Endeauouring as wee haue received Christ, so to walke in him.

CHAP. VII.

The last and Principall Cause to draw us into this deadly snare, is Pride, and vaine glory.

1. **A**s being both the ground of all the other euills.

2. Being the first sinne that entered into the world, and discouered our fearefull bondage vnder Satan.

3. Beeing the last sin that we shal put of, and therefore when Satan hath

hath done with all other, he begins with this.

4. *Being the sin that accompanies our best actions, to deprive God of his glory and our selues of the comfort of theē.*

5. *Giving the Lord occasion to leaue vs to Satans power , for this our great blasphemie and sacriledge.*

6. *Giving Satan occasion the rather to preuaile in regard of such pretences and maskes which this sinne hath to shrowd it selfe vnder, as thankefulnesse of God: Joy in his blessings : furtherance of others good in communicating with theē , what God hath vouchsafed vnto vs. And being his most effectuall baite to ensnare vs in this daungerous Couenant, because by Pride we are blinded that wee cannot see our miserie, nor any daunger lyes vpon vs : and therefore are more easily drawne to make vp the measure of it.*

By Pride, we are prouoked to conceit our own excellency so farre as to thinke nothing good enough for vs : and we think the Lord doth vs wrong, in not respecting vs accordingly. And

therfore we will right our selues, and entertaine what is offered, though it bee by Satan, yet wee presume to make it serue our turnes, wee conceiue so highly of our selues, that *nothing can defile*, nothing preuaile to our hurt. Is it not *our great preniledge to command Satan?* shall it not make for our glory, to *hurt and helpe* at our pleasure? Will it not please vs highly, to heare, *The Voyce of G O D, and not of man.*

Thus doth Satan by Pride, draw vs into his snare.

And therefore learne we *to Reme-
die this great euill.* As :

First, labour we to *discerne through-
ly our cursed Nature*, take we an often
view of that poysinous fountaine,
and though in regard of outwarde
conformitie and faire shew, we may
haue cause to lift vp our heades, yet
when wee looke throughly within,
we may hang the down with shame.

2. Consider not the *good* we do, so
much as the *evil* we daily commit; yea,
that end that accompanieth our best actions.

3. And

3 And acknowledge wee, that whatsoeuer good we haue, 1 it is vn-deserved on our part, 2 we daily deserue to be stripped of it.

4 Remember wee, the most glorious creatures haue beene ouer-taken with this sinne, and therefore, let vs feare our selues most, when wee enjoy greatest fauours.

5 And yet trust God most, when he seemes to do least for vs.

6 Labouring to doe all things as in the presence of the Almighty: And,

7 Auoiding very carefully the applause and estimation of men.

8 Not measuring the grace of God by outward complements.

9 Nor despising the least grace in others, though we farre exceed them.

10 Abounding in thankefulness to God, euen for the least of all his mercies.

11 And daily reckoning with our selues for the abuse of his blessings.

12 Walking faithfully and diligently in the Callings which G O D hath placed vs in.

13 And

13 And submitting to those afflictions, that are incident thereto.

14 Meditating often on the humiliatiōn of Iesus Christ.

15 And on that fulnesse of glorie that makes for vs in heauen.

CHAP. VIII.

Conuinceth naturall corruption.

AND doth not this *Doctrine of Witch-craft*, describe vnto vs the truth of our *naturall condition*, that we are the very slaues of Sathan, and vessels of wrath, following the prince that ruleth in the children of disobedience, and so being led captiue by him at his will? *Epheſians chap. 2. vers.*

1.2.

Yea certainly, though we should neuer so much wash our selues with Niter, and stand vpon our sincerity, yet the bleating of the ſheepe, and lowing of the oxen, I meane, ſuch running to *Blessers*, and *closing with curſers*,

*ser*vs, our fearing these, and worship-
ping the other: our refusall of know-
ledge, and lawfull meanes for helpe,
and seeking to these diuellish and
most vnlawfull remedies are apparent
Evidences, that his seruants wee are
whom we *thus subiect vnto*, him we
acknowledge to be our Maister, our
Lord, and Sauiour, whom especial-
ly we seeke vnto, in the time of our
trouble.

CHAP. IX.

*That hereby we are taught the right use
and excellencie of Faith.*

AND doth not this Doctrine of
Witch-craft shew vs also the
true meanes, whereby wee may be
deliuered from the bondage of Sa-
than, and so be translated into the
glorious libertie of the sons of God?
yea surely.

We are hereby *instructed in the ex-
cellencie of Faith*, and so to labour the
attayning and preseruing thereof.

As

As that we may out of the former discourse perceiue, that this *Faith* is it, which Sathan requires of his seruants, to binde himselfe vnto them, (*if they will beleue in him:*) his special aime is at our *most precious faith*, if he can shake vs heerein, if hee can cast vs from this hold, he makes sure account of vs, he holds vs heereby certainly to damnation: Doth not this plainly *euince the excellencie hereof?* doth it not by the contrary confirme, how necessary this is to salvation, that it alone is sufficient hereto, *Acts 13.*

2 Doth not the *Blesser* require this *Couenant* of her *Proselites*, shee will helpe them: *if they beleue in her,* that she can doe them good? &c.

And who are they that are freed from Sathan's power, are they not onely *the faithfull?* those which are truely elected, eyther Sathan cannot touch them at all, or else his afflictions shall tend to their good: well may hee afflict the *body*, but the *soule* shall be ~~overcomed~~ by it.

And

And shall not this teach vs especially to procure *this shield of Faith*, that so we may beate backe the fierie darts of the Diuell? *Ephesians chapter 6.vers.12.13.*

Shall it not lesson vs, to learne still to *live by faith in the Sonne of God*: not hauing our owne righteousnes, that so in him we may be more then Conquerours, *Romans 8.34.35. Galat.2.20.*

CHAP. X.

Heereby we are instructed to a confionable use of the word of God.

For, seeing it is not the *Letter* and found thereof onely that auails, for so (as you haue heard) it may be *abused by Sathan to charming and sorcery*, vnlesse we both understand, and *receiue reuerently*, yea treasure it *up in our hearts*, and *by faith apply it to our selues*, for the *Peace of our soules*: then surely is it not enough onelie

onely to heare, and not understand ;
not enough to understand onelie,
and not to retayne in memorie : nay,
not sufficient to remember, vnfesse
we beleue the same , and so expresse
our Faith, in being transformed there-
by into the same Image from glory to glo-
ry, 2.Cor.3.

And this may serue to admonish
vs , concerning that *customarie* and
vnreuerent taking of the name of God in
our mouthes , apparent in our ordina-
rie speeches ; As oh Lord Iesus &c.
which being *no lesse then charmes* , as
it confirmeth *Witches* in their dam-
nable Trade , so it exposeth vs to be
afflicted by them : yea leaueth vs to
the Iudgement of the Lord, euent to
take that from vs which wee seemed
to haue , of Hypocrites and formall
professors to become *open blasphemers*
and professed Atheists , scorning
God, Religion,&c.

CHAP. XI.

Teacheth the abuse of the Belief and
the Commandments.

AS also wee may heere be informed concerning the *Abuse of our Belief*, as *Prayers*, which seeing they are repeated without *Vnderstanding*, and so out of their right ordinance and vse, are they anie better then a *Charme*? Is it not rather a seruice vnto the *Diuell* then vnto *God*?

May not this admonish *Preachers*, to apply themselves to the capacitie of their people, to speake with vnderstanding, power and evidence of the *Spirit*, not with the enticing wordes of mans wisedome, lest they approoue themselves no better then *Charmers*, binding the people faster vnder the power of *Sathan*, by nouzeling them in *Ignorance, Pride, Infidelitie, Profaneness, &c.* 1. Cor. 2.

And the *People* also may here haue their lesson; not to *live in ignorance*, but

but to embrace the light of the Gospel, whereby Sathan's forgeries are detected, and graciously prevented.

Whereby they may be diuerted to the true and holy meanes, not onely for the *bodies good*, but especially for the help and saluation of the poore soule.

CHAP. XII.

Teacheth to make conscience of sinne.

VVE are heereby also taught to make conscience of all sin, and to haue respect vnto all GODS commandements; labouring daily to be renewed by repentance: and so interest our selues daily in the fauor of God by Iesus Christ: that seeing afflictions follow sinners, and Sathan hath no power ouer vs, but by our corruption, and corruption being suppressed, and daily maistered by repentance and faith in Christ, prevents Sathan's power:

Therefore: As it is best to auoide sinne;

so, in the next place, if we haue sinned, let vs do so no more, lest a worse thing do befall vs, lest the Lord leaue vs to Satans power, euen to be smitten by euill angels *John 5.*

CHAP. XIII.
Teacheth the deepenesse of Sathan.

Seing the *Policie of Sathan* is nobly discouered herein, in *hiding* his power, and cloking his tyrannie and crueltie against the soule, by tampering about these pety matters of the body, *diverting* vs dangerously from the spirituall combate which Satan hath against the soule, to *ooke onely to bodily harmes*, as if wee had no *soules*, but *bodies onely*, that were in danger. May wee not hence *learne the deepenesse of Sathan?* Doth not this teach, that Sathan playes the hypocrite, making shew to helpe, when he intends most hurt, and pretending onlie to hurt the *body*, when he intends the *hurt of the soule*, should not this teach vs *lesse to regard the flesh*, and to

B b haue

hau more care for the soule : to arme it especially by prayer and repentance: to watch ouer our thoughts, &c. secret corruptions, &c. whereas we vsually pray for our cattell, which was but a policie of Witches , to make vs beleue, that by prayer they were preserued from Witch-craft; whereas indeed that blinde and ignorant prayer, was but a colour of Satans help, shrowding his assistance vnder that pretence of Diuine worshippe. Had wee not now more need to pray for our selues , not crossing and Blessing, &c. as the manner was in Poperie , but rather crossing our corruptions, and mortifiying our lustes , whereby wee shall best preuent the power of Sathan?

CHAP. XIII.

And hau we not hence matter of Triall, both for our priuate, and generally for the Church of Christ?

Y Ea certainly; for our selues, we may discerne , whether wee haue fassing grace,

grace, or no. For seeing (as you haue heard) Sathan and his instruments, may doe wonderfull things : Therefore let not this content vs , though we had euен a *miraculous faith*, seeing to such it shall be said , Depart from me, I know you not, *Mat. 7. 22.23.* but rather, let vs get better evidence of sauing grace , labouring that our names may be written in *Heauen*, *Luke 10.17.* and taking the true and only path of holinesse thereunto, euен true faith in *Iesus Christ* , working by *loue*, and keeping vs to the end , constant and vnmoueable vnto the day of Christ, *1. Cor. 15. vers. vlt.*

And seeing diuellis and false prophets may do such wōderfull things, therefore learne we hence, to discerne of *GODS truth* , and his *holie Spouse* : namely the *true Church*, not that that is confirmed by wonders and signes, for such is the *synagogue of Antichrist*, but that which continues in the *Apostles 1 Doctrine, and 2 Fellowshipe 3 in breaking of Bread and 4 Prayer, Act. 2.44.45.46. &c.*

C H A P. XV.

*And may not the Saints of God thereby
learne how to behaue themselves under
afflictions.*

Namely, as not to *presume*, but
that it may befall them: no *faith*
can simply priuiledge from the cor-
rection of the Almighty: so if the
Lord shal exercise them herewith.

They are 1 to *examine the speciaall
cause* thereof: And so,

2 *By Repentance to make their peace
with God.*

3 *Begging instantly the sanctify-
ing of the affliction:* And,

4 *So the Remonall of it, as may
stand with Gods glorie.*

5 *Not measuring, either the fauor of
God simply, by the remouall therof; or
his anger by the continuance thereof, or
their remouall thereby. But comforting
themselves, though it take away the
miserable life, yet living and dying wee
are the Lords: Happy if we go to hea-
uen though in a fierie chariot.*

C H A P.

CHAP. XVI.

How to prevent Sorcerie.

Seeing there is naturally in euerie Christian the seeds & grounds of such euills, which may draw, as by these degrees, 1 to the approbation of this trade 2 to use thogh ignoratly, the very spells and charmes hereof; 3 to retaine under pretence of Charitie, these cursed instruments, and so to grow familiar with them, to conceiue well of their prayers, &c. Seeing (I say) by these degrees, & such like; vnstable soules may easily be ensnared, and drawne on to this diuellish compact: therefore let vs learne also to prevent this fearefull league. To this end,

Let vs take heed of *living in grosse and wilfull ignorance*: And while wee haue the light, let vs embrace it conpcionably, lest we be giuen vp for our disobedience to these strong delusions.

2 Let vs be therowly perswaded of the prouidence of God, not onely in generall,

ruling and disposing all things, so that euery creature is at his comand, not so much as an haire of our heads can be touched vnlesse the Lord dispose.

3 But specially apprehend we that prouidence of the Almighty, whereby he hath taken the soule of man into his especiall protection; as hauing elected vs to saluation, before the foundations of the world were laid, and that in Iesus Christ, to the praise of his glorious grace: that so we may neither thinke our soules to bee at our owne dispose: much lesse may giue way vnto Sathan's suggestion, as to haue them disposed at his pleasure: especially seeing hee hath no right thereto: nay, is the maine enemie, and murtherer thereof from the beginning, *chap. 8. of Saint John.*

4 And so let vs learne to resigne vp our soules daily into the hands of our God; by casting our care upon him: and, *1. Pet. 5.*

Daily making eu'en with him, by vnfaigned repentance.

How to resigne vp our selues into the hands of God.

Sub-

*Submitting daily to his blessed will in
all things: and,*

*Making our requests daily manifest
vnto him.*

Contenting ourselves with his gracious dispensation: and yet still hungering continually after his glorious presence, Psalme 42. Philip. 1.23.24. 2.Corint.

5. I.2.

And so committing our selves in well-doing into the hands of our faithful Creator, I. Pet. 4.

5 Make we conscience especially
of holie duties, as to do them, 1 of
knowledge, 2 with all holie preparati-
on, 3 with all reverence and intention,
4 with all humilitie and obedience,
5 especially being well perswaded of
what we doe, 6 and principally of the
acceptance of our persons therein, &c. 2-
boue the same.

Seeing, as whatsoeuer is done ignorantly or prophanelly, is no better then a sacrifice to the diuell: so it is iust with God for this prophaninge of his ordinance, to yeelde vs vp to strong delusions, euен to rest in the worke

Bb 4 done,

done, 2 to flatter our selues, that the doing thereof may excuse us for any grosse filthinesse : 3 to thinke that God will be pleased with any Idoll seruice : 4 so to make a mocke of God and his ordinances : 5 and therefore iustly to be giuen vp to the power of Satan, to the satisfying of our lusts : 6 to abuse holy titles and prayers to the effecting hereof : and so by degrees to be brought to this execrable skill ; in steed of seruing God, to submit wholly to Satan, intertaining any colourable and accursed meanes for the compassing hereof.

And thus of the Vses for Instruction,

CHAP. XVII.

A third generall vse, is for consolement.

*And that,
Eyther in generall to the Church of
God.*

I **T**HAT Sathan's power is limited by the Lord, for the Triall of the

the Elect, and purging out of hypocrites and prophane persons out of the Church; and therfore *comfort* we our selues in the supreame Power of our God. *Tread mee Satan vnder our feete, as a Captiue layd bound to our hands, by our Captaine Iesus Christ.*

2. *Affuse we our selues; that the power that is now so curbed, shall once for euer bee destroyed: The Lord shall tread Satan vnder our feet.* Rom. 16.
1. Cor. 15.54,55, &c.

Secondly, here is exceeding comfort: That *Satan cannot preuaile effectuallly upon any to their condemnation, vnlesse with full consent they yelde them-selues wholy to his subiectiō.* And if

Otherwise, he affliet them *against their wils*, it shall howsoeuer, turne to their good, *Christ wil be unto them both in life & death an aduantage: and therfore, here is matter of exceeding comfort unto the Saints, that seeing they are not their owne, but are bought with a price, therefore none can take them out of the handes of Christ.* If *Satan* therefore shall mooue them to close with

1. Cor. 6.

John 17.

with him, to giue way to him, their answere is ready : *They are not their owne, let him aske their master leaue : they cannot giue way to him, he comes too late; they haue couenanted with Christ Iesus already ; he hath deserued all seruice at their handes, hee is sufficient to requite them, nay hee hath prouided their wages alreadie, no lesse then a Kingdom is prepared for them; yea, a Kingdom immortall and vndefiled, which fadeth not.*

And if Satan should take advantage of our weakenesse and corruption, and therupon challenge vs to belong vnto him, to yeelde subiection to him : our answere is ready, *We are not our owne. It is not I but sinne dwelleth in me: Let Satan therefore take my sinne, for that indeed is of him; yea, he shal answere for my infirmitie, because his malice prouoked it, his cunning allured me to it. As for me, wherein I am now my selfe, I delight in the Law of God concerning my Inward man: I hate the euill that I do, euen worse then the Dijuel, and I shall desire to be found in*

in Jesus Christ, that my sinne may bee pardoned, and my corrupt Nature healed: That Satans power may bee abolished, and corruption may bee swallowed vp of glory.

CHAP. XVIII.

Conclusion to the Wise and Humble Reader.

THus hast thou at length (Deare Christian) some Part of my poore Obseruations, concerning this Mysterie of Witch-craft. Wherein for thy better satisfaction, and mine owne greater humiliation: As I am not ashamed to acknowledge, that which thou canst not but discerne; *That I haue borrowed most of my Grounds: For the Prooфе & Discouerie of the Doctrine of Witch-craft, from the Painefull and profitable Labours of the Worthies of our Times, that haue waded before mee heerein, to confirme the Authoritie thereof, against the Atheisme of these euill dayes: that so each might haue the perfect honour of their owne Paines.* So haue I thought good,

* As his
Maiesties
Demono-
logic, Mr.
Perkins,
Mr. Gif-
ford, and
others.

to

with him, to giue way to him, their answere is ready : *They are not their owne, let him aske their master leane : they cannot giue way to him, he comes too late; they haue couenanted with Christ Iesus already ; he hath deserued all seruice at their handes, hee is sufficient to requite them, nay hee hath prouided their wages alreadie, no lesse then a Kingdom is prepared for them; yea, a Kingdom immortall and vndeſiled, which fadeth not.*

And if Satan ſhould take advantage of our weakenesse and corruption, and therupon challenge vs to belong vnto him, to yeelde ſubiection to him : our answere is ready, *We are not our owne. It is not I but finne dwelleth in me: Let Satan therefore take my finne, for that indeed is of him, yea, he ſhal anſwere for my infirmitie, because his malice prouoked it, his cunning alured me to it.. As for me, wherein I am now my ſelfe, I delight in the Law of God concerning my Inward man: I hate the euill that I do, euен worse then the Diuel, and I ſhall desire to be found in*

*in Iesu Christ, that my sinne may bee
pardoned, and my corrupt Nature
healed: That Satans power may bee
abolished, and corruption may bee
swallowed vp of glory.*

C H A P. XVIII.

*Conclusion to the Wise and Hamble
Reader.*

THus hast thou at length (Deare
Christia) some Part of my poore
Obseruations, concerning this *Mysterie of Witch-craft*. Wherein for thy
better satisfaction, and mine owne
greater humiliation: As I am not a-
shamed to acknowledge, that which
thou canst not but discerne; *That *I* * As his
haue borrowed most of my Grounds: For
the Prooфе & Discouerie of the Doctrine
of Witch-craft, from the Painefull and
profitable Labours of the Worthies of our
Times, that haue waded before mee
heerein, to confirme the Authori-
tie thereof, against the Atheisme of
these euill dayes: that so each might
haue the perfect honour of their owne
Paines. So haue I thought good,
to

Maiesties
Damon-
ologie, Mr.
Perkins,
Mr. Gif-
ford, and
others.

to ad such experiences and collections
of mine owne partly gathered out of
such *Treatises* as to this purpose haue
bene published frō time to time tou-
ching the *Discovery and Conviction of*
Witches: And partly digested from
particular obseruation of the hand of
God, vpon Parties afflicted, that so
the *Doctrine* may be made more pro-
fitable, for the *edification of the Church*.
Wherein I haue spared the *seueral Allegations*, and particular testimonies
herein, least the *Volume* might swell too
much, and so proue tedious, & triuial:
Referring thee and my selfe, for *war-
rant herein* vnto those manifold *Treatises*
which haue bin frequently pub-
lished to this purpose, and are vsually
to be had vpon the *Stationers Stalles*.
And if any thing ouer & besides hath
bene added out of my particular ob-
seruations from such generall *Passa-
ges*, and priuate *Meditations*, for the
further fastning of this *Doctrin*e vpon
the *conscience* of the wise *Christian*, that he may not dwel in the
generall *speculation* thereof to increase
curiositie,

curiosity, & so nourish Atheisme: but rather may bee prouoked to a more holy vse of the same, by *observing the generall Methode, and deepnesse of Satan herein to ensnare vnstable soules.* As I desire the herein with me, to magnifie the free grace of God; So I entreat them in the bowels of Iesus Christ, to make the *vse thereof.* That whereas *the speculation of Truth, without conscience of profiting thereby,* is the means to deprive vs euē of the *knowledge thereof* (which I take to bee a maine reason, why this Doctrine so generally acknowledged, both by *Heathen & Christians* is notwithstanding questioned and opposed; because it meeteth with particular corruptions and crosseth carnal, and politike designes) that therefore thou wouldest still *conioyne the Spirituall vse thereof, with the knowledge of the same.* Observing herein, not so much what *Witches* may doe for the *hurt of the bodie,* but what *snares in the harme of the body they lay for the soule:* By *withdrawning the mind frō the knowledge and loue*

loue of the glorious gospel of Iesus Christ; and bewitching the same, with the loue of superstition that would faine, and by this means (as hath bin obserued) is very likely to preuaile among vs, obseruing wisely, that such oppositions, as haue been made against this manifest Truth, haue not bin so much in regard of *The Literall Truth it selfe*, as in respect of such Spirituall consequence of more sacred and necessarie Trueths which depend thereupon. As the power of the Gospel in preuailing against Witchcraft, and so therein confounding all formall worship, & Popery. The effect of the Gospel following necessarily upon the doctrine, Namely, *The day of Iudgement*; *the punishment of the wicked in hell*, &c. *The authority of the Magistrate*, in punishing these Hel-bounds, &c. Wherein as thou mayest obserue the wonderfull wisdome of God, in confounding the craftiness of Idolaters, that while with one breath they are glad to beg this testimony from hell, for the iustifying of their hellish idolatry & worship, in aduancing of their lying miracles;

racles; and so do approue, to this end of this doctrine of Witchcraft, yet even with another; they would faine blow away this truth againe, because it makes to the confirmation of the Power of the Gospel, as discouering the Iuglings, and treacheries therin: so let this aduise thee, not to rest in the Forme of Religion, but to labour to embrace the power therof; & to make vse of these spirituall Observations: to this end. Promising thee, that as I haue endeuoured to discouer some part of Satans deepnesse beerein, so (if the Lord spare health & liberty) shalt thou be shortly furnished with a more plentifull discouery of Satans Delusions against the whole practise of sanctification to settle thy conscience: wherof thou hast for the Information of thy iudgement the some * formerly deliuered vnto thee. And so I heartily commend thee to the grace of GOD, which is able to builde thee further in the power of Godlinesse, and so to present thee blamelesse, vnto the coming of our Lord Iesus Christ.

* In the
first Part
of the
Christians
dayly Sa-
crifice.

Praying

Praying thee to passe by such
faults of Forme and Complement, as
my manifold infirmities and want of
leasure may giue occasion of, and to
amend such other of Impression as
thou shalt hereby be furnished. And
so againe; *crauing thy hearty Prayers*
for the continuance, both of Pub-
licke and Priuate Libertie, I com-
mend thee vnfainedly to the blessing
of our good God, who will for his
glorie referue Light in Israel, for
the full demolishing of the King-
dom of *Antichrist*; and for the glo-
rious and more perfitt aduaancement
of his holy Sonne *I E S U S*, in all
his Ordinances: To whom be praise
and Obedience throughout all
the Churches. And in
whom I rest.

FINIS.

*Thy poore Remembrancer
at the Throne of Grace.*

THO. COOPER